

REFORMED CHURCH MESSENGER



Toyohiko Kagawa

Don't fail to read in
this issue Kagawa's
letter sent directly
to the men of our
own Church

Silence

— A Prayer —

I rest content in Thy love, O God:
Once I searched and searched

For Thee,

And the very ardor

Of my seeking

Seemed to drive Thee

Further away.

And then I said:

"Be still, my heart,"—and lo,

Like the dawn

Breathing over the silent hills,

Thy love came,

Filling all my soul. Amen.

—Addison H. Groff.

Abraham Lincoln

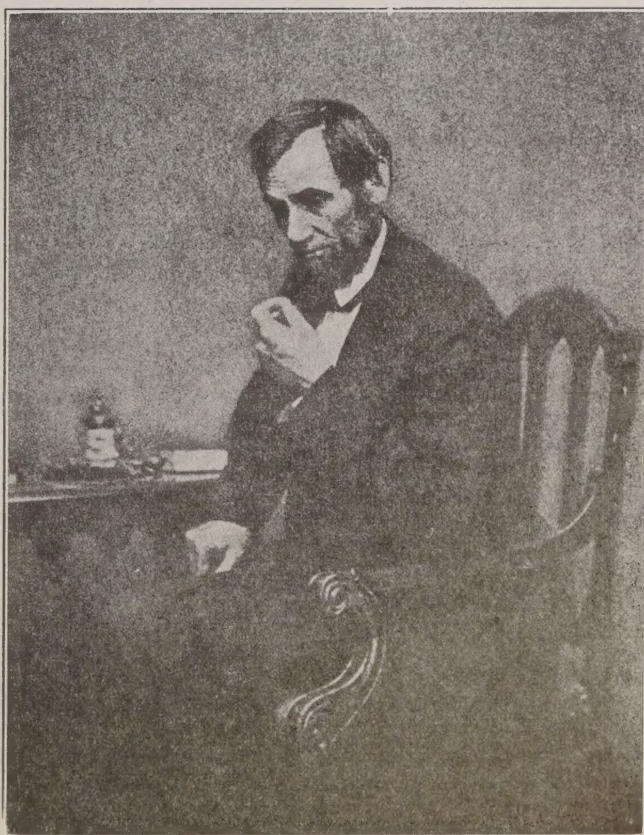
To a cabin in Kentucky
A baby man-child came,
Obscure and poor his family,
And quite unknown to fame.
His youth was spent in hardest toil,
With work his days were filled,
He split the rails to fence the land,
The stubborn soil he tilled.

But o'er his head arched God's blue sky,
And all about he saw
The forest trees, the happy birds,
All truths of Nature's law.
A poet and a dreamer,
His aims were pure and high,
Whose saving sense of humor
Did privation dire defy.

His learning gained by firelight glow,
When daytime toil was done,
Far in the night and oft, we're told,
'Til rising of the sun.
No storied improprieties
Among the books he had,
But things worth-while, in prose and verse,
Were treasured by this lad.

There was but one as great as he
Our nation ever knew,
Like Washington, his lofty aims
To Higher Pow'r were due.
To God young Lincoln looked for strength,
From Him he learned Life's plan;
To ideals true through changing years,
The youth so made the man.

—Walter Esmer.



Lincoln as President

PHILADELPHIA, FEBRUARY 7, 1935

ONE BOOK A WEEK

THE CATHOLIC CHURCH IN ACTION

The Roman Catholic Church has shown, in recent years, a desire to be understood, in contrast to an apparent previous unconcern, and I think I may say, a real desire on the part of Catholics to recognize others than themselves as genuinely Christians. I hope that both Protestant ministers and laymen will read this book, written as it is by a Catholic layman of the most liberal and fraternal type, **"The Catholic Church in Action"**, by Michael Williams. Macmillan.

I might add that a similar need may be met by my friend, Dr. James J. Walsh,

himself a Jesuit until definite health reasons forced his regretful withdrawal, in his really fascinating and moving story of "American Jesuits", also published by Macmillan, which shows Catholics in action in terms of heroism.

I suppose there never has been a time when Catholic doctrine and scientific theory have been more antipodal. The author says that "modernism" came to an end under Pius X some 30 years ago," and yet since the World War the Roman Catholic Church, despite its seeming discomfiture in Spain and Mexico, annihilation in Russia and delimitation in Germany,

has nevertheless deepened its influence and declared its authority, with increasing emphasis. This book, which tells us why and how, is entirely non-controversial, indulges in no invidious inferences and while recounting the triumphs of the Church, does so without boastfulness. No effort is made either to prove or defend the teaching of the Church, whether moral, intellectual, political or spiritual. While of course no such would be needed for Catholic readers, the author has exercised no little restraint in avoiding argument, in view of the fact that he writes also for

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FOREIGN MISSION DAY FINAL

"That the Epiphany season be set apart as a season for special missionary study, prayer and giving."—Action of General Synod, 1914.

Edited by REV. ARTHUR V. CASSELMAN, D.D., Secretary

FOUR ANCHORS IN THE STORM

One of our Japan missionaries has sent to the Secretary of the Board of Foreign Missions a "News Bulletin" containing an account of the Council Meeting of one of our sister Missions in Japan. In this council the chairman took for the text of his opening sermon the following words from Acts 27:19: "And fearing lest haply we should be cast ashore on rocky ground, they let go four anchors from the stern, and prayed for the day."

In the introduction to the sermon the missionary said, "We have certainly been going through a storm, and we are still in it. The rapid changes in the economic situation of the last few years, resulting in drastic cuts, withdrawals of personnel and continued uncertainty, have been a severe attack on the staunchest morale. With the continued uncertainty as to the future in America's economic situation and our Mission work in Japan, life today is tempest-tossed. What anchors do we have to throw to the windward to hold the ship of life off the rocks?"

Then he proceeded to name four anchors which the missionaries in Japan had to prevent the missionary ship from being "cast on rocky ground." I am sure that these are the same anchors which give our own missionaries courage, a sense of security, and assurance of final success. The four anchors were these: first, a willingness to accept personal responsibility; second, courage in spite of handicaps; third, belief in what we are doing; and fourth, faith.

Thus, in this difficult time, we find our missionaries holding fast and "praying for the day." It is just possible that for the Reformed Church that "day" may be Foreign Mission Day.

A MISSIONARY'S CONTRIBUTION

According to the Treasurer's report, the debt of the Board of Foreign Missions as of January 1, 1935, was \$242,667.43. Missionary J. C. Glessner has sent in his offering for Foreign Mission Day with the following comment:

"It is with great interest and much anxiety that we are watching your special page in the 'Messenger.' And we shall continue this watch throughout the month of February. We hereby enclose our meagre gleanings for Foreign Mission Day. We

are finding it hard to make ends meet here at Hartford this winter with reduced salaries and all that, yet we are able to believe, with you, that 'the resources of God are promised to those who undertake the program of God.' I am not sure as to how much silver the official gleaner will hold, but I am writing my check for seven dollars and forty-three cents which are the three extreme right figures of the DEBT as it stood on New Year's Day. Our only regret is, of course, that we are not able to chop the three extreme left figures off instead."

IN LAST WEEK'S MAIL

That Foreign Mission Day is receiving the sincere and enthusiastic attention of the Church is evidenced in the mail that is appearing on the desk of the Secretary of the Board of Foreign Missions. Here are some extracts from last week's correspondence:

From a pastor in the East:

"I need two more certificates for \$100 apiece. Have secured over \$300 in special gifts. Yours for a big offering."

From a far-western pastor:

"Kindly send me 100 coin collectors, or as many as you can spare. Sunday School teachers and others took them so eagerly that I could not fill the demand. I am remembering the success of our present campaign in my daily prayers. I think you will be pleasantly surprised over the results your efforts will bring."

From an aged "mother in Israel":

"I received your kind letter several weeks ago, and thought I had nothing I could give you; but have received some money unexpectedly, so I am sending you \$300 as an annuity gift. I hope it may help a little on the debt. I hope and pray you will get enough to pay it all off."

From one of our oldest living pastors:

"I desire most heartily to congratulate you on your simple plan to pay off the debt of the Board. All three of our city Churches are entering on the program with enthusiasm. That seems to be the feeling all over Ohio Synod. So lose no sleep. The \$200,000 will fall in your lap."

From a busy doctor:

"I was one of the group of laymen who consented to speak in the interests of Foreign Missions on Foreign Mission Day.

Wherever I have spoken I have been heartily welcomed, and I do not know of anything that I have ever done that has given me more personal pleasure than this bit of Christian service."

From a loyal Church-woman:

"I have decided to make an addition to my annuity gift. Enclosed please find my check for \$500. Please give the credit to my pastor, who was the one who asked me for the gift."

From away down South:

"Kindly send me 100 envelopes for Foreign Mission Day and 100 extra gleaners to be used by the School. You can depend on First Church to have a fine offering for the Board."

From a Summer Conference delegate:

"We have three of these gleaners in our home, so you can expect some results from Grace Church. They have been well distributed."

From a "three-angle" pastor:

"In addition to the coin gleaners you sent us, we should like to have about 250 envelopes for general distribution in the congregation the Sunday prior to Foreign Mission Day. By means of these envelopes, gleaners and special gifts we hope to make a substantial contribution toward the liquidation of the Board's indebtedness."

From the "great north-west":

"We have distributed the coin gleaners to every class in our Sunday School, but we have decided that we would have better results in our congregation if we sent an appeal into every home with an envelope for the offering, so will you please send 200 envelopes post-haste—you may add a few for good measure—and we will distribute them in every home, and place the remaining ones in our Church pews for those who, while not members of the Church, are nevertheless regular attendants. Rest assured that we are going to do our best to get a hearty response from our people."

From a home-missionary pastor:

"Please let me have 250 envelopes at the earliest possible moment. The gleaners have been given out and are being filled. But it is the policy of this congregation to give everybody a chance, and I do not want to break that rule."

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The MESSENGER welcomes all news of the Evangelical and Reformed Church and all ideas and suggestions helpful to Christian life and service, from Pastors, Stated Clerks of Classes, members of Consistories, officers of Church Societies or other responsible contributors. The signature of the writer is required in all cases. The MESSENGER does not assume responsibility for the views expressed in contributed articles.

ADVERTISING RATE: Twelve cents per Agate Line each Insertion. \$1.68 per Inch each Insertion. (Fourteen lines to an inch.) Special Notices, set solid, double the price of display per counted line. Reading Notices, leaded, three times the price of display per counted line. Address all communications about advertising to THE H. K. STRAUSS ADVERTISING SERVICE, Room 708, 1505 Race St., Philadelphia, Pa. All other communications should be addressed to 1505 RACE STREET, Philadelphia.

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EDITORIAL

JUDGMENT

Until comparatively recent times the majority of people in Christendom lived in the shadow of a great fear, from which they were never free for any length of time. This was the dreadful day of judgment, so vividly described in song and story and in which they believed as implicitly as in their own existence. A literal interpretation of the poetical images of Holy Writ—an interpretation which few had the temerity to question, added compulsive weight to the idea of judgment and everlasting punishment, making it difficult, for us who live in an age of wider horizons, to realize the mental tortures to which so many of our ancestors were frequently subjected. Fortunately it is not natural to think always of death, or theirs would have been a life of unrelieved unhappiness. Knowing, as all human beings must know, how far short they had fallen from the ideal, the best and wisest of them was by no means certain of his salvation. The day of wrath both attracted and repelled them, and its every remembrance prompted them to try to review from memory what they believed to be the record of their sins and virtues, in the hope of discovering that the balance was on the right side.

No argument is needed to prove that this attitude of mind has almost disappeared. Few people are worrying about "the last great assize" when their sins will be assessed, with the correct penalties attached. Though they offer lip loyalty to the traditional doctrine of judgment, *there are few indications in their lives that they take it seriously.* But the poetry in which this idea has been enshrined should not be allowed to displace its essential truth. Even if there is no heavenly "domesday book" in which a recording angel writes with indelible ink that no water can wash out and no fire destroy, there is a record of every thought, and word, and act of every man. These are woven into the texture of his soul. Though forgotten for long years, they are as much a part of him as the blood in his veins or the beating of his heart.

We are told that some day it may be possible, on the super-radio of the future, to pick up the voices of the past. These, it is said, are still floating past us like waves not yet broken into foam. How thrilling is the thought that one day we may be able to tune in and listen to the voice of Jesus speaking to the woman by the well, to Cicero, as he

addressed the Roman Senate in golden words, or to Lincoln's matchless eloquence at Gettysburg! But how terrifying also is the thought! From it the saintliest of men must recoil. For if this could be done, any spying neighbor could recover from the abyss of time, every word that we have ever spoken. If we were faced with such a contingency, how we should guard our speech!

Yet, as we have seen, there is an exhaustive record of every experience that we have had, of every deed that we have done. The fact that it is hidden from curious eyes does not alter its significance. Upon the basis that it offers, judgment will be rendered; in fact, *it has been rendered*, for every day the books are balanced; every day is a day of judgment. The moral is plain. Only as we achieve a right spirit, and renew it day by day, will our conduct stand the test of an appraisal by God or man.

—J. A. MacC.

* * *

THE WRONG WORD

Lots of folks use the wrong word at the right time, or the right word at the wrong time. As an illustration of the former, one of our eminent ministers, who is usually quite reliable, says he arrived not long ago in a certain town and asked one of the citizens to tell him the location of the Reformed Church. "Go down to the next corner and turn left, and you will come to the Church," directed the man. And then he added this voluntary piece of information, "They got a new preacher at that Church, but they don't have him *insulated* yet!"

Of course, the good fellow meant "installed"—and used the wrong word. Nevertheless, it suggests that there are some congregations who seem to do all they possibly can to "insulate" their pastors.

The story, somehow, reminds the editor of another, concerning which we were never sure whether the wrong word was intentional or otherwise. A certain Church member was asked: "Who is the pastor of your Church?" He replied: "Rev. Mr. ——— is the present encumbrance." Who does not know of cases where incumbents were really encumbrances? It may happen, we admit, in editorial offices as well as in pulpits.

IN REMEMBRANCE

(A Thought for the Holy Communion)

How sweet to do things in remembrance!

Happening to be in a distant city, I called on the mother of a friend I had known in happy, bygone days. She took me in and we talked of him who had been dear to us both in those unreturning days. And when I left, thinking on the many kindnesses she did that day, I knew she had done them not for me, but *in remembrance* of her son.

We come back to the ivied walls of our Alma Mater over many miles of sea and land to lay a wreath of appreciation on the altar where her lamp of wisdom lifts its undying flame. It is easy to do this *in remembrance* of her who took us on her knee and read to us the wisdom of the centuries and unlocked our box of shining dreams.

I went back to the old home in the hills and kicked around in the old "back lot" and found another arrowhead of stone like those I picked up there thirty years and more ago, and then I drank from the old spring which cooled my burning throat in barefoot days—all this in remembrance of the boy I used to be and of others whom I lost somewhere along the lengthening road of the years.

And so it is not hard to gather again in the house of prayer and, though all unworthy, do this "in remembrance of Him."

—ADDISON H. GROFF.

* * *

WARNING!

The Chicago Safety Council in 2 recent warnings handled, without gloves, a national menace which is costing many precious lives. Read this and think:

"Frequently only one drink of liquor will deprive a person of the full use of his faculties, with the result that a car in his hands becomes a deadly weapon. If a motorist is going to imbibe, he should make some arrangement to have another person, who isn't drinking, drive his car. Persons who operate motor vehicles will, under the partial influence of liquor, constitute the worst type of menace to public safety. A large percentage of fatal automobile accidents is traced to alcoholic intoxication, and frequently it is the victim of the drunken driver who suffers the most. . . . To operate an automobile while intoxicated or even merely 'exhilarated' endangers the lives of those who are in the car with him and of every motorist and pedestrian who crosses his path."

The *Public Safety Magazine* for January says significantly that "the National Safety Council has statistics to show that the influence of alcohol on traffic accidents *has increased tremendously, following the repeal of Prohibition.*" The American Business Men's Research Foundation reports that Dr. Herman A. Heise of Columbia Hospital, Milwaukee, found, in his investigations, that 60 per cent of accidents and 75 per cent of the people injured or killed were in "alcohol accidents." This would seem to indicate that the use of alcohol is a major, rather than a minor, factor in traffic accident causation." We submit these figures for the special benefit of a few of our friends who still maintain that conditions are "no worse under repeal than they were under Prohibition."

* * *

CHURCH ATTENDANCE

We asked for 20 congregations out of a thousand to make an honest effort to increase their Church Attendance. In November we suggested plans to several Churches in Ohio. One pastor reports that they selected a plan and began work on the first of January. They already have an increase in Church attendance of more than 30 per cent.

We have a letter from Rev. Mr. Noll, Shelby, Ohio, saying that they will begin with the Lenten Season to have the Sunday School in the Church services. The teachers will keep the record of attendance for their scholars and special recognition will be given to all classes having a good record at the morning and evening Church services.

Some ministers talk of cutting out part of the Sunday School service and part of the Church service and combine them in one service. We think that would be a very good way to spoil both services. The Sunday School is all right. It is doing a splendid work. It is the Church training the

children and older persons in worship and in the study of the Word of God. It is the best possible preparation for the Church service. The Church service should be the climax and the crown of the Sunday School service, and everybody should be in both services.

When we became pastor of a city Church, we found the Sunday School scholars and some teachers ignoring the Church service. They all went home after Sunday School. We spoke to an elder about it. He said, "It has always been that way; you cannot change it." But we said, "It must be changed. What do you think we should do?" He said, "The only thing you can do is to remind the people of their duty." But we replied, "People do not like to be reminded of their duty. When your wife reminds you of your duty, you become angry."

We called a meeting for the boys between 10 and 16. They all came. We had sandwiches and talked about going to Church. We would have a "Go to Church" Campaign for 15 Sundays, and the boys who were in Church for 12 Sundays out of the 15 would be invited to another luncheon, and every boy agreed to be in the Church at every service. All the girls enrolled and we recorded the attendance of all the members living within reach of the Church. Soon the Church was crowded at all the services, and people who did not go anywhere else to Church began to come there.

There is no limit to what you can do, if you will just make use of your present opportunities for larger service.

—JAMES WILBERT.

* * *

DISCREDITABLE AND DANGEROUS

Some "wise-cracks" are discreditable, both to our country and to the person who utters them; they may also be a real peril to the nation. Those who heard the radio talk of Mr. Will Rogers on the World Court, for example, report that his main contention was based on one of his own "wise-cracks", which he said he had first given as an actor in the "Follies", and by which he stood as his considered belief. It was a statement which fitted the "Follies" exactly, but which neither Mr. Rogers nor anyone else who loves our country ought to repeat seriously. Here it is: "*America has never lost a war; and has never won a Conference.*" If Mr. Rogers is not ashamed of that sentiment, he ought to be. Nothing more unpatriotic or unjust to our Republic could well be uttered. It sounds smart; but it simply is not true.

What does it mean? Boil it down, and it can mean only one thing. In all dealings with the other nations of the world, the United States must depend entirely upon our superior strength and wealth to win. We cannot even get our decent rights—to say nothing of coming out ahead—unless we use our army and navy to get what we want. To sit down around a Council Table and attempt to reason, to trust to a court of law, to show the least bit of confidence in the good-will and sense of justice of the people of other nations, is to court disaster. "To h— with the other nations"—so the crude Huey Long put it on the floor of the Senate. And if Will Rogers' "wise-crack" means anything at all, it means exactly that. His statement is based on the assumption that all the statesmen of the world are out to "skin" us, and will do so if we are so guileless as to go into a conference with them. Therefore, shun arbitration like the plague, and resort to arms. In war, you win; in a conference, poor old America is bound to lose. We can't trust our representatives; they are too easy, too gullible, too deficient in character, and are sure to be swindled. *If this is not dangerous folly, what is it?*

* * *

RELATIVITY

Dr. Charles R. Brown, dean emeritus of Yale Divinity School, says: "The sermon has dimensions—height, depth and breadth. The people who do the listening are sometimes painfully aware of a fourth dimension—length." Well, it might be wise for all of us to recall the observation of the late Dr. John A. Broadus, who used to say that any ordinary minister could preach three sermons on Melchizedek, on the ground that "men can talk the most about what they know the least."

THE ENTHUSIAST AND THE DOUBTER

Talk About God

The Enthusiast and the Doubter met one day, and began straightway to talk about religious matters.

"You say," began the Doubter, "that you believe God is best thought of as a Father. But I have noticed that you can tell the character of a man rather well by examining the lives of his sons, and the thing that puzzles me is that you and others who claim God as their Father live so strangely."

"Well," countered the Enthusiast, "what you say is partly true. A man's family is a fair index to his own character. But you must not lose sight of the fact that many fine fathers have poor sons. If we who are zealous in the work of the Church make mistakes, you are scarcely justified in assuming that the God in whom we believe is responsible."

"That is what I have heard again and again. It does not sound to me like a reasonable explanation. It doesn't make sense. There are millions of people in our country who call God Father. Think of the way they treat one another, and of the way they behave toward those who do not share their faith. I can understand why you would find it hard to be gentle toward men who oppose you and try to undermine the work you do, but how is one to understand the cruelty and the paganism of Christians in their conduct toward men who share their professions? Here are two believers in God as Father, one a working man, the other his employer. You would think that the two could get along easily, much more easily than a worker and an employer who make no pretense of worshipping God. But they fight each other as if they belonged to two altogether different households, as if they were strangers to each other, with no bond of common faith between them."

"Isn't it true," asked the Enthusiast, "that Christian industrialists have more peace and fraternity in their ranks than those who do not believe in one Father?"

"On the contrary," said the Doubter, "I have not been able to see that there is any vital difference. Indeed, you believers seem to forget all about the Father when you go about the business of making a living or piling up a fortune. You do the same thing when it comes to the question of racial difference. You say God is your Father. I know some Negroes who say that God is their Father. But you do not worship together. You will not eat at the same table, or work together at the same job. One would think that the world was ruled by a dozen or more Fathers, if he judged by the way religious people behave,—one Father for the poor, another for the rich; one Father for the white man, another for the Negro; one Father for the laborer, another for the foreman; one Father for the American, another for the Japanese."

"I will admit that we are not good representatives of our faith. But are you not asking too much of human nature?"

—F. D. W.

(To Be Continued)

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THE TIDES EBB—AND FLOW

Our London correspondent reports a significant observation by the Rev. C. F. Rogers, who remarks that when Matthew Arnold laments at Dover, in 1867, the "melancholy, long, withdrawing roar" of the sea of faith, he "does not seem to have stayed on the beach long enough to recognize that tides come in and out twice a day."

The periods of moral and spiritual decline and revival do not succeed each other twice a day. Sometimes the cycles are quite prolonged and the swing of the pendulum seems hopelessly delayed. But a knowledge of history makes it clear that there is real ground for the stalwart faith expressed in the statement of Dr. Rogers cited above. Instead of despairing and prophesying the death of the Church and the final eclipse of religion, let us be wise enough to take the long view and note the invariable ebb and flow of the tide in human history. Religion is soon to "have its innings"; the darkest hour is just before the dawn. May we not hope that some at least of the faithful workers who are now living may behold, ere they are called to the Church triumphant, the upward swing of spiritual forces in overwhelming majesty and unconquerable power!

THE LOVE OF MONEY

In the light of the teaching of Jesus, declares an eminent British preacher, Dr. Christmas, no man can at the same time seek great wealth and continue sincerely to pray, "Lead us not into temptation." Is not this statement in absolute harmony with the teaching of Jesus about the camel and the needle's eye? (Matt. 19:24).

The Rev. Dr. Bernard Bell, when Warden of St. Stephen's College, Columbia University, solemnly declared: "There are no Christian nations any more. In the capitalist world greedily desired wealth accumulates and men are more and more despised. In them the earth is almost everything; man's spiritual dignity next to nothing."

Some of those most interested in the "share the wealth" movement declare with conviction that no man can really earn over two or three millions of dollars in a life-time, and all holdings in excess of that should therefore be confiscated by the government and distributed for the common good. It is significant to note the extent to which this theory is accepted by the man in the street. Perhaps sometime it will be the view of all—except possibly those who have the excess millions.

Are the above statements true? If so, does it mean that we as Christians must reject the capitalistic system and the profit motive altogether, and take up the cudgels for another social order? For the best letter of not over 300 words discussing this problem, which reaches the Editor by Mar. 1, the MESSENGER will give a valuable prize. What is your answer?

* * *

WHAT A DIFFERENCE?

For more than one-half a century, the Church paper had made its weekly visits to a certain Christian home. The father and mother of the family, devoted and consistent members of the Church, not only subscribed for the paper, but read it and loved it. On various occasions, they were moved by it to do large and generous things for good causes in the Church. Two of the children, who went out from that home and are married and living in other States, are themselves rearing Christian families and are among the choicest friends of that same Church paper. The other two children, however, who remained in the old homestead, discontinued the subscription as soon as father and mother died because, as they frankly said, they are "no longer interested." Some honor the parents who prayed and planned and sacrificed for them; they rise up and call those parents blessed; and they seek to adorn the Gospel of God our Saviour by the lives they lead. Others, alas, are quite ready to sneer at the religion of their parents and laugh it out of court.

Today, we received a letter that warmed the cockles of the heart. It came from the daughter of a dear old saint who entered into the heavenly rest at the age of 92, and who had been a loyal subscriber and friend of the MESSENGER for 74 years. Her daughter writes as follows: "The reading of the MESSENGER was one of my mother's greatest joys. Enclosed please find check, for which I want you to send the MESSENGER to me, when mother's subscription expires."

This is the best sort of "Apostolic succession." The tragedy of America is that there are today so many who, having inherited a godly ancestry, are themselves willing to start a pagan posterity and are "no longer interested" in the faith and ideals which sustained their parents. The hope of the future, however, is with those who maintain the finest traditions and holiest inspirations of family life, walking in the foot-steps of the God-fearing fathers and mothers who have gone on before.

* * *

THE ISOLATIONISTS WIN AGAIN

The God of Nations, and He alone, knows how many years the cause of civilization and world peace has been set back by the deplorable action of the United States Senate in defeating, on Jan. 29, the adherence of our country to the World Court of International Justice. The plea of four successive Presidents of the United States; of both major party platforms; of the majority of responsible

organizations, religious, civic, educational and otherwise; and of the national obligation to assist in substituting international law for force and war—all these, and more, were discarded in favor of the provincial clamor of such “super-statesmen” as Father Coughlin, Senator Huey Long, Will Rogers, and William Randolph Hearst, with his array of satellites. It would be funny if it were not so tragic. (Another well-known comic, Ed Wynn, remarked the other day that, in his boyhood, the great national heroes of our people were Washington and Lincoln; but today, he said, the national heroes are Popeye, Mickey Mouse and Mae West.) There is always a ready audience, as the *N. Y. Herald-Tribune* says, for “the orator who arises to insult the rest of the world and wrap the American flag around his own selfish motives.”

Let no man say that our demagogues and humorists are not taken seriously. It is their boast that the effusions of a few extremists on the radio caused Washington to be flooded with about 200,000 telegrams containing a million names, and it is not to be doubted that weak-kneed Senators were greatly influenced by such a demonstration. But, from the Christian standpoint, what are we to say about those who signed such telegrams after hearing the hysterical outbursts on the radio? Many of them were doubtless sincere and patriotic, but if they acted on the strength of the

arguments there given, how deplorably they were misled! All honor to those Senators who resisted the uproar and courageously stood their ground.

Perhaps the best thing that can now be said is this wise word from our Elder Statesman, Hon. Elihu Root, who, in expressing his sincere regret over the lamentable failure of the Senate, philosophically observes: “I think the majority of the Senate, which has been defeated under the two-thirds rule on the World Court issue, truly represents, with the President, the sober judgment and the sincere conviction of the American people who hate war and wish their Country to do its share toward promoting peace with justice in the world. *I do not for a moment doubt that this great American majority will yet cause their will to be made effective by their Government.*” And that heroic woman, Miss Jane Addams, adds: “In spite of this defeat, which is only a temporary one, the United States will eventually vote to go into the World Court. *There can be no other outcome.*” All of us need to pray for such a faith as this. It is obvious there must be considerable improvement in “the state of the Nation,” however, before it is finally accomplished over the jealousy and hatred of “foreigners”, the inflammatory invectives of “bitter-enders”, and the imaginary dangers conjured up against all international fellowship by the wild talkers.

The Thoughts of Justus Timberline

Could We be as “Clubby” as This?

Last week I was in the big city on business, and a man was to meet me at his club.

While I waited for him to arrive, I looked about me, and on one wall I saw a card with some names on it.

At the top of the card was this printed statement: “The following members are delinquent as to dues or dining-room accounts. Their names are posted here by order of the House Committee.”

Maybe it was an evil spirit in me, but I found myself actually looking to see if my friends' name was in the list. It wasn't.

How do you think that idea of “posting” its members would work in the Church? I don't think it would do very well as to money, so many of us being more or less hard up nowadays. But it might work as to other things.

I can imagine a bulletin headed, “The following families have not been represented in the Sunday School for four or more Sundays.”

Or another: “The members named below have been heard to speak most unkindly of their fellow-members.”

Or this one: “The names appended hereto are those of members who have not yet signed the petition against allowing saloons to come into our community.”

Of course the idea has its weaknesses, and I don't expect to see it adopted.

All the same, there are times when I wish that Church members were as careful of their obligations as are members of athletic clubs, or Rotarians, or Kiwanians or Lions, or P. E. O.'s or D. A. R.'s.

Our Old “Liberry”

What has become of the old Sunday School library? Ours is no more; and I'm told that the once-familiar shelves of much-loved but thereby hard-used volumes are rarely seen in these days.

Of course I know some of the answers. Public-school libraries, drug-store libraries, town and city libraries, traveling libraries, bring books nowadays within the reach of nearly everybody, so they say.

But it isn't true. Plenty of book-hungry people still live where they can't get the books they crave.

The Sunday School library of my boyhood was, maybe, a poor sort of thing. But it did something for millions of boys and



girls, and a Sunday School library of today could do something, too; though in a different way.

There were three bound volumes of *Harpers Young People*, six of *St. Nicholas*, and about a yard of the “Elsie” books. Henty was there, and so was Horatio Alger; all of Fennimore Cooper, most of Dickens; “Quenchy,” “Stepping Heavenward,” “The Wide, Wide World,” half a dozen volumes of E. P. Roe, a *Life of Livingstone*, one of William Carey, one of Peter Cartwright, one of Dwight L. Moody, one of Henry Martyn, one of John G. Paton, and one of Florence Nightingale.

It was from those shelves I borrowed “Ben Hur,” and “The Prince of the House of David,” and “Quo Vadis” and “John Halifax.”

I read the books pretty nearly as they came—all being “reading”—the lives of Goldsmith, John Brown, Garfield, Lincoln, Cromwell, Daniel Boone and Washington; “Half-hours in the Deep,” Jules Verne's glorious romances, Joseph Cook's Boston Monday Lectures, George W. Cable, the New England poets, and a lot more.

No; I don't want to see that sort of library again. If it can't be different, let it stay dead.

But what made our Sunday School library important was that it offered something we could get nowhere else.

I wonder if a few wide-awake teachers couldn't find a way of doing that through the better-chosen books, even in this age, when it is no longer necessary to provide the hit-and-miss entertainment which I for one cherish as a big part of what the old unscientific Sunday School did for me.

Foreign Service for Home Pastors

One of the Churches in our town has a returned missionary for a pastor. He and

his wife were recalled from the field because mission funds ran low, and they are putting in their waiting time — although they're keen to go back—working in this not so very strong or important Church.

I've had some fairly close-up chances to know these people, and it is now my opinion that every pastor and pastor's wife would be better for a term as foreign missionaries.

Why? Well, I'll tell you. This missionary and his wife are first of all more than commonly intelligent and well-trained. They had to be, before any mission would take them.

No doubt they took out to the field with them their fair share of human failings. But their years of contact with life in a land where Christianity is a novel and often unwelcome faith have added something to their education and their consecration.

They are great believers in both the bad and the good of folks, whether here or abroad. But they are still greater believers in the prime necessity of religion to make and keep a community fit for humans to live in.

They have seen what selfishness and poverty and lust and brutality and ignorance can do to people who have no Christian background to their lives.

They have seen this thing we so glibly call “sin” when it hadn't enough opposition to make it interesting.

And they know that a large part of what we smugly think is our own superiority to the people of non-Christian lands is really the indirect influence of our country's Christian ideals, imperfect as they are.

All of which gives these returned missionaries an earnestness and a directness of approach which even among preachers is not any too general.

They seem to be a little less concerned about the material prosperity of the Church. They are anything but killjoys, and yet they seem to take very little time for recreation.

They are socially-minded, but their first interest is in individuals. They are evangelistic, but they are diplomatic, too; and they have a keen sense of other people's self-respect, which they never offend.

My own pastor is so nearly what I want in a minister that I'd hate to lose him, even for a year or two.

And yet I said to him last week, "Pastor, I believe even you would find profit in a term on the foreign field."

Said he, "Justus, if they'd have me, I'd go, right now. Until the Church sees this country as missionaries see their field, we shall have no real revival in America."

I wonder how near right he is!

When "Safety First" Fails

Are you a bit tired of "Safety First"? I am. Not that I'm against the idea, in some places. But hasn't it come to be a national slogan?

It's a good word at crossings, and on stairways and train platforms, and all such places.

But—"Safety First—don't hurt yourself working. What does the boss care about your health?"

Or, "Safety First—don't take any chance of being forced to help somebody. If you don't go where the need is, maybe you won't have to do anything about it."

Or, "Safety First—keep your mouth shut when people of importance are around. Connections are dangerous."

Or, "Safety First—don't risk much on

your faith in men. Somebody may be out to 'gyp' you."

While I was yet in school I heard a young minister, who little knew what was ahead of him in life, preach on John 16:35—"In the world ye have tribulation; but be of good cheer; I have overcome the world."

And the one thing I have remembered about that sermon was that the preacher put considerable stress on the date when his text was spoken. It was spoken before the arrest of Jesus, the trial, the scourging, the very crucifixion itself!

No "safety first" there!

A Message from Kagawa

To the Men of the Evangelical and Reformed Church

Do not fail to read this high challenge from one of the greatest Christian personalities of our time, addressed directly to the men of our Church, in view of their proposed study of his life, in response to a letter from Dr. J. M. G. Darms, Secretary of the Reformed Churchmen's League

It is a privilege to comply with your request for a brief, personal message to the men of your Church. I gladly give my personal testimony to the Living God and His loving kindness through Christ. As a child I was sent to a Buddhist temple and studied the teachings of Confucius. Every time I came across the passages concerning purity and holiness I was plunged in despair, for I thought it was not possible to live a pure and holy life. My father and older brother lived such licentious lives that even then I could well understand what a prodigal life meant.

But when I was about 15 years old I was miraculously led to the Bible Class of an American missionary, and the more I studied, the more real and beautiful the life of Jesus became to me. Before that, I had concluded that there was no God, no hope, no salvation for a wicked man. But those beautiful words of Jesus, about the lilies of the field, gave me an altogether new conception of life. They led me to realize the real Power of the universe, the Living God, and I knew that if God cares even for the humble flowers of the field, even more does He care for man.

I determined to live a simple life, like the lilies of the field—trusting God to the uttermost. I went to the slums in Kobe. When I recall the wonderful ways in which He led me during those 14 years in the slums, through many dangers, enabling me to help others in trouble, far more than I could do in my own power, I cannot but know that God is a Living, working God.

In my book on "Christ and Japan" I

have told something of the social conditions in Japan today. We have centralization of wealth, concentration of property in a few hands, the profit motive in commerce and industry, and class struggle. Christian Churches are weak and impotent in the face of this great social and industrial chaos.

And the same thing is true all over the world. Why? Because we are not bearing the fruit of what Christ taught. Our faith and our daily life have drifted apart. But, believing in the Living God means to bring our lives up to His standard.

God is merciful and chastens us. When the Christian Church degenerated in the Middle Ages, God permitted Mohammed to chasten her. In this present day, the threat of Communism, capitalism and other social evils is chastening us. Therefore, this is a sign for us to repent, to turn from merely individualistic Christianity, to a Christianity of love, manifested in life. We need the power of love to cope with our present problems—of unemployment, financial panic, competition, and useless wars among the nations. And Christ is the only hope!

I have great faith in the establishment of practical co-operation as the solution of present day economic problems, if inspired and carried out in a spirit of self-sacrificing Christian love.

Moreover, there can be no national security till we have international co-operatives. It is an encouraging sign that there are, today, a hundred million people who are members of the co-operative movement. This is a gain of five hun-

dred per cent over the twenty million members at the outset of the World War. This year an International Co-operative Wholesale for 37 countries was organized.

There must indeed be deep thinking and profound research in order to arrive at the right and the best plans for international economic co-operation; but if representatives of the nations can spend endless time and money discussing questions of armaments, why can they not meet to solve international questions of economics? Such conferences, more than any others, will bring that day when spears shall be beaten into pruning-hooks, and swords into ploughshares.

It is my prayer that the Churches of America, though they have suffered much from habits of ease and dependence on concentrated wealth, will now awake to a determined study of present-day social evils and, with characteristic swiftness and energy, set their mind and will to the establishment of a Christian social order—a truly Christian commonwealth that shall be a blessing to all nations. Only such a high and holy ambition is worthy of such a most favored nation.

As I pledge you my prayers, I also thank you with all my heart that I may depend on your sympathetic attitude toward the plight of the Japanese people, and your purpose to so pray with us, and for us, that our nation may serve the world brotherhood as God would have us.

Your brother in Christ,

Signed: Toyohiko Kagawa.

No. 603,2-Chomo, Kami-kitazawa,
Setagayaku,
Tokyo, Japan, January 9, 1935.

When God Takes Possession of a Man

By the REV. JAMES E. WAGNER

(A Sermon Preached in St. Peter's Reformed Church, Lancaster, Pa., and Repeated Over the Local Station WGAL)

"Now in the fifteenth year of the reign of Tiberius Caesar . . . the word of God came unto John the son of Zacharias in the wilderness." St. Luke 3:1, 2.

When God takes possession of a man's soul, something happens in the world. A modern poet, writing of the John Brown whose insurrection hastened the coming of the Civil War, expressed a great historical truth in these lines:

"Now and again, to some lone soul or other
God speaks, and there is hanging to be done."

God took possession of John the Baptist. It was such a startling experience for John, and meant so much afterward in human history, that the occasion is re-

corded for us day and date exactly. "Now in the fifteenth year of the reign of Tiberius Caesar . . . the word of God came unto John the son of Zacharias in the wilderness."

Not in a Vacuum

That marks the certain day when the event took place; but there had been a long rich preparation for it. God doesn't work in a vacuum in redeeming men's souls. Back of that crucial day in John's life there was the splendid birthright of piety and true religion. His father, Zacharias, was a country priest; and of him and his wife Elizabeth it is written

that "they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." It takes that kind of parents to breed John's kind of a son. For thirty years that son "grew and waxed strong in spirit" under the influence of such a home and parentage. They lived in the mountain wilderness not very far from Jerusalem; but it appears that the boy was studiously kept from the great city until that day when he came down into the valley of the Jordan with a word from God in his soul. For thirty years John lived out there, practically alone save for his parents.

It must have been a healthy physical life. He could be close to nature and to nature's God. He had plenty of time to think. He was untouched by the dissipations, the compromises, and the superficiality of the city's life. Life as he lived it was primitive and real. And, in such a home in such a land, he must have been thoroughly steeped in the religious heritage of his people. The God of Abraham and Isaac and Jacob was indeed a living God for John. And then one day, in the fifteenth year of the reign of Tiberius Caesar, all the mighty currents of that simple life were gathered up into one rushing, cleansing flood of insight and obligation. God spoke to the soul of John; and John did the only thing a man could do then,—he flung wide open the doors of his life and let God enter in.

It Makes a Difference

When God moves in, it makes a difference in a man's life. It did with John. He left the comparative peace and security of his wilderness home, and posted himself at a spot along the River Jordan where it was easy for people to find him. And the word spread quickly that a strange new figure was down by the river, with a strange new message for that complacent mediocre generation. And they flocked out to see and hear him. The stage was set for one of those dramatic moments in history when it is one man against the world. He condemned the respectable mediocrity of the masses: their religious formalism,—if they wanted to be baptized, let them bring forth fruits worthy of a baptism of repentance; their racial pride,—let them not boast themselves of their descent from Abraham, for if God were so minded He could raise up from the stones about them children unto Abraham; their moral complacency,—for even now, corrupt and contented as they were, "the axe also lieth at the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire."

Not since the days of Amos, perhaps, eight hundred years before, had a Jewish crowd heard such words. This man would not permit his religion to exhaust itself in superficial generalities; it could never be for him merely a thing of solemn assemblies and costly incense and the vain mouthing of prayers. Religion was meant to apply to the actualities of life. When a man from the multitude asked him what true religion would mean for such as he, John replied: "He that hath two coats, let him impart to him that hath none; and he that hath food, let him do likewise." When a tax collector raised the same question, John said that true religion would involve the very method by which he collected the taxes: "Extort no more than that which is appointed you." When soldiers came and asked him what true religion would mean for them, John challenged three of the besetting sins of uniformed men: don't let your authority go to your head, "Do violence to no man!"; never frame-up a man for the sake of extortion, "Neither exact anything wrongfully!"; and specially shun the taking of bribes, "Be content with your wages!"

Congress and John the Baptist

It happens that our own country, by a recent Supreme Court decision, has declared the will of Congress to be superior to the will of God in case there should appear to the Christian citizen to be a conflict between Congress and conscience. It would not do for John to rise again and speak to our generation. For, in his zeal for God and righteousness, he turned on the governmental authority and condemned its immorality. Herod, the tetrarch, ruler in Galilee, had had a wife. His brother Philip also had had a wife, named Herodias. It had come to pass that Herod wanted his brother's wife more than he wanted his own. So what? Well, first, he divorced his own wife. Then he per-

suaded his brother's wife to come and live with him. And that illicit relationship called for the condemnation of John.

Now, what can you do with a man to whom God has become so real as that? Put him in prison, or put him to death. As it turned out they did both to John. He directed his preaching particularly against those who sat in high places in public life: against Herod, the political ruler; and against the Pharisees and Sadducees, religious leaders. It was when he saw the latter in the crowd about him that he called out, "Ye offspring of vipers, who hath warned you to flee from the wrath to come?" I suspect they turned then and fled from John. What could one do with a man so silly as to think that public men have a special responsibility for the way they behave themselves!

A RAINY DAY

When I come to the end of a rainy day

And sit down to think it all over,
I think of the fields with their fast-growing grain,
And meadows o'er-spread with sweet clover.

I think of the showers of blessing dropped down
From clouds dense, with rain overflowing;
And thank God for goodness so freely outpoured,
For sunshine and rain oft bestowing.

But then I think also of life's rainy days,
When clouds overspread me with sorrow;
I long for the sunshine, and cry out in pain
For a brighter and gladder tomorrow.

'Tis then that deep down in my heart is revealed
The secret of life's true unfolding;
The tears and the sunshine together I need—
And I'm blest, all God's goodness beholding.

—Ambrose M. Schmidt, D.D.

Nothing Mattered But God

To John nothing mattered but the fact that God had spoken, and that he must pass on that word from God. Food and clothing were incidental matters: he was "clothed in camel's hair, and had a leathern girdle about his loins, and did eat locusts and wild honey." Personal security, too, was incidental: they shut him up in prison at Herod's direction; and then one day, when the vile old fellow had arranged a birthday party for himself, and a girl had danced to the pleasure of him and his guests, Herod, probably drunk with wine and wanting to please the girl, at her request presented her with the bloody head of John the Baptist served on a platter.

But that generation could not forget the slain prophet. They recalled the word of Malachi: "Behold, I send my messenger before thy face, who shall prepare thy way." And they were reminded of a word from old Isaiah: "The voice of one crying in the wilderness, Make ye ready the way of the Lord, make his paths straight." And John, long before he came to face prison and the executioner's axe, had lost sight of himself in his vision of the coming of a greater than he. For God had spoken to John, and taken possession of his soul.

A Modern John the Baptist

In our day, to take a modern illustration of this same event, God took possession

of a man named Sherwood Eddy. Sherwood Eddy, now in his middle-sixties, has been for forty years closely allied with Foreign Missions and the world work of the Young Men's Christian Association. He has been intimately associated with the great John R. Mott. He worked with the "Y" in France during the World War. Since then he has taken Christ so seriously in speaking out against the evils of this present social order that he has been honored by being placed on some of the famous (or notorious) "black-lists" issued by certain patriotic organizations. No one can read his autobiography, recently published, without recognizing that Sherwood Eddy is a modern sort of John the Baptist.

God took possession of Sherwood Eddy one day. Or, rather, as he describes his religious experience, there were at least four crucial occasions when God possessed and re-possessed his soul. And on each of them, it appears from the humbly-told story, God moved further into Eddy's life and Eddy moved further out on the promises of God.

There was a time when, as a boy of twelve or thirteen, in an evangelistic meeting conducted in his home-town, he made a profession of faith and united with a neighborhood Church. As he expresses it, religion became for him then a personal experience. But for about ten years he was only a nominal Christian. It may be said that God hadn't got very far into his life: Eddy hadn't opened the doors very wide as yet. He was a college student by this time and, one summer, urged on by a fellow-student, he went to the Northfield Conference where the great evangelist, D. L. Moody, and Henry Drummond were in the midst of their great work. I will let Eddy's own words tell the story of his first contact with Moody:

A College Student and Moody

"I dropped into a back seat at the first meeting, hoping that it would soon be over so that I could go out for tennis. Then Moody, huge and homely, rose to speak. He was one of the most dynamic humans I had ever met, terribly in earnest. A spark fell into my dry heart. I remember his first text: 'If any man thirst, let him come and drink. From within him shall flow rivers.' There was I," says Sherwood Eddy, "a college student, cold, selfish, cynical, sneering at the poor boys from the factories and slums of the college town as 'muckers', so hypercritical that a fellow-student was warned not to room with me because of the effect it might have on his character. Worse, I was sinful, and I felt it as never before in my life as soon as Moody began to speak. He did not jump on me or accuse me; he held up an ideal and a picture of an abundant life of which I had never heard, and before which I felt shrivelled in selfishness.

"There was I, a college student, no good to my college, to my country, to God or to man. And there was this man who had never entered a college or a high school, using bad grammar, but shaking half a continent in America and upsetting the colleges and cities of Great Britain. Before he had finished a great thirst had sprung up in my heart: Oh for a man to arise in me, that the man I was might cease to be!

"I forgot all about my little 'good time.' I could not sleep that night. I was out by a great rock in a field wrestling with my own selfishness and sin. That night," says Eddy, "marked a turning point in my life. God became real to me and religion vital; it was no longer merely traditional as something which had been received second-hand from my elders." And not long after this, Sherwood Eddy signed the Student Volunteer pledge: "It is my purpose, if God permit, to become a foreign missionary." The thing was happening to him, you see, which happened long ago to John the Baptist: John was taking possession.

It would be interesting to follow the

other steps in the religious pilgrimage of this great modern saint and prophet: that time a year after he went to India when, out of a night of dark despair God raised him up into a new sense of confidence in Him, since which "the old thirst and unrest have never come back"; and that later day when, returning from service during the World War, he came to see that "our task was not only to win or change individuals, all-important as that was, but to Christianize the whole of life and all its relations, industrial, social, racial and international. We had not only to pluck brands from the burning," he now saw, "But to put out the fire that was destroying them faster than we could rescue individuals. We had not only to relieve poverty and misery but to remove their causes . . . not to bail water from a flooding sink of iniquity, but to cut off the flow at its source."

And these years since the War the name of Sherwood Eddy has been writ large in the warfare against war, against economic injustice and the exploitation of the masses, against racial frictions and misunderstandings: a commitment to God's causes which, as in the case of John the Baptist, has brought this modern prophet to be frowned upon by those who sit in high places.

Here is a summons for you and me. As God took possession of an ancient prophet like John the Baptist and a modern one like Sherwood Eddy—so must we permit Him to take possession of us.

There must come a moment in your life, in mine, in every man's life, when we face up to reality, make our choice between the high way and the low, and, if we are wise, commit ourselves to the high way of comradeship with God and co-operation with His eternal purposes. We must do this, or make shipwreck of our own lives and probably of the lives of others. Of course, we can live our lives with no thought of others or of God, with no devotion to the dream of a happier world. But if we live

that kind of a life, when our poor flickering candle goes out the corridors of life will be no darker; for we did not let our light shine out while we lived. Some time, if life is to count, we must hear the word of God within our souls and then go down into the midst of life to give witness to things which are high and holy. God must possess our souls.

Possession and Re-possession

Indeed, to borrow a word from the commercial world, it may be God will have to **re-possess** our souls. That is to say, life may be for us, as it is so distinctly illustrated in the experience of Sherwood Eddy, a **pilgrimage** of faith. Beware of the man who claims to have arrived, in religious experience. The greatest of the apostles spoke a wise and humble word when he confessed on one occasion, "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Most of us, like Paul, have not yet apprehended. We are growing in grace and in the knowledge of our Lord Jesus Christ. Salvation is, in one sense, a progressive thing: we enter it step by step, to find it richer, fuller, sweeter as the days go by. We let God in very much as we let in the morning light. We raise one window-shade, and then another, and then another, until at last light has come in through every window and spread to every room and to the farthest corner of every room. Once in a while we forget to raise the shades in one room; and it stands a day or a week without the light; and it gets damp and musty and the air is bad; and the bad air from that room circulates to other rooms in the house. We smell the unpleasant odor and investigate. And then we discover what is the matter: we failed to let the light in where we needed the light to be.

Perhaps you have wandered away from

God, into either indifference or positive sinning. You must open the door and let God come in again.

Perhaps a new insight, a new conviction, is fashioning itself within your soul, and you are coming to see that there is one corner of your life which so far you have not surrendered to God. You do not want to surrender it now. But God is speaking to you, and He is saying, "Open this door, too, that I may come in and abide." Open that door, I pray you, and let God in.

Perhaps one of these days, when life is a little dull or you have got into a rut or you are out of tune with the universe—perhaps at such a time there will come the magnetic touch of a great personality on your life. You will meet one of life's great souls and, in that moment, there will be born within you the desire to be a better man or woman than you are. Perhaps someone will picture Jesus to you as you have never seen Him before, and you will feel His claiming imperative on your soul. In any event, you will be seized with a divine discontent, and you will want to "rise from your dead self to higher things." Let no such a moment be lost: God is knocking at the door of your life; open it, and let His light and love come in and take possession.

Perhaps, in some sudden burst of apprehension, one of those mysterious inexplicable moments, on a mountain-top or by the sea, or in the inspiration of great music or painting or sculpture, or through the mediation of an enriching friendship: in some such way, life suddenly opens up and you see in it a glory you have never seen before: don't let that moment slip from you, for God is there; and, once your soul says "Enter!", He will come in, and from that day—the day when the word of God came to you—you, too, will know the conviction, the courage, the cross which must be borne, and, with it all, the joy and crown of those who have thrown wide the gates of their lives and let the King of Glory in.

The Recall of Lincoln

By J. FRANK KAUFFMAN

Great crises demand great men. Providence in infinite wisdom and mercy seems to have supplied America with men of vision to meet her extreme needs. To Washington we must ever give grateful appreciation for his masterful leadership in creating us a nation. His character looms large on the pages of American history. Across those same pages as the days lengthen the towering greatness of Lincoln casts a growing shadow. He preserved us a nation. Between the creation and the preservation of the nation, in importance there can be little choice. Either without the other is meaningless. Washington attained his greatness, having been endowed with a great heritage; while Lincoln in his long struggle from a humble origin to his achieved greatness embodies more fully than any of her great characters the spirit of America.

Born in obscurity, reared in stern toil, and educated by persistent self-effort, he sought to know the truth of human experience with the aid of meager resources. How he could have learned so much from so little the casual observer can hardly understand. However, among those resources was the Holy Bible, "that inestimable gift from God to man". In passing, let us note, one single idea from Him who stands as the great Rock throughout all the expanse of history determined Lincoln's greatness. That expression is, "A house divided against itself cannot stand." One idea of Jesus lived out made Lincoln great.

As one idea of the Master Teacher seized

by Lincoln preserved America a nation, so another idea from the same Master grasped and even attempted to be realized, will guide our land into the most fruitful and happy period of her civilization. Does some one ask, "What is this measuring stick?" It is, "Whosoever will be great among you, shall be the servant of all." The change in the course of human conduct caused by accepting this conception is an almost complete "about face". Instead of grabbing for selfish gratification, it means **getting to give for the happiness of others.**

Before one can serve greatly, he must be potentially great. Being precedes doing. He who dreams of greatness must, through long hours of toil, through the darkness of despair and the ignorance of doubt, look to the stars from which comes the light by which he may chart his course. Rocky paths climbed only furnish loftier elevations from which to attain still higher plains. Enemies' attacks make one build stronger defenses. One should truly love his enemies, for his enemies supply the resistance to make him develop. With an abundance of such aids Lincoln achieved greatness.

Between the Scylla of reactionism and the Charybdis of socialism there is a plotted course which alone will lead America to a haven of safety, and to a land of plenty for all. Greed and selfishness on the one hand, sloth and ignorance on the other, have all but destroyed self-respect and honorable ambition for many. Those who have must share with those who do

not have. Those who want to feast on the bounty of the land must know that only they have that right who have won it through the sweat of their brow. The necessity to work is prerequisite to the right to live. Those who hoard the trash of fruitless currency have strangled American prosperity. In a land of so great a possible plenty, all could enjoy much provided all would work and all would use wisely the fruits of their labor. That charted way for human happiness and real joy is, "Whosoever will be great among you, shall be the servant of all."

The goal of American getting has been: "above all getting, get gold". This greed has caused an acute attack of national indigestion. While many have been grabbing the glittering metal in the noon-day sun, the slothful have been relaxing in soothing shade. The foolish are crying, "Give us part of your wealth." The hoarders are shouting back, "It is ours. We will keep it." Unless that which lives goes on to die, it has no continuing life. The wheat that is to bear grain rots, and from that rotting it produces first a blade, then a stalk, and finally a head of ripened grain. Unless gold creates credit to turn the wheels of production, it is but a glittering mirage; unless men toil in gratitude for health to live and hope for food for their families, there can be no peace nor happiness. The three factors of production, capital, labor, together with management, led by inventive genius, must work together in harmony for the common good and the welfare of society as a

whole. The true destiny of America can only be charted by an honest taking of stock of present resources and conditions, and a fixing in memory of the spirit, ideals, and principles by which our history has been molded. That destiny can only be unfolded as we are led by the confident faith that the future holds in store a greater happiness than any we have yet enjoyed.

Let us recall, in remembrance of the sublimity inspired by the great art of

the Lincoln Memorial, the soul of the Great Emancipator.

Bowed with reverence and humility, we stand in the presence of America's immortal. He sits stooped with the burdens of the oppressed. Saddened with the pettiness of those who should uplift his hands, he bears the suffering of all. To a nation divided and torn by selfish ambitions and distorted vision, he gives a love sufficient to heal all wounds, inspire her sons with new courage, and thus return our country

to the course of her destiny and supreme ideal.

Would that Providence might give us today a leader so willing to be misunderstood, so willing to suffer for the sins and mistakes of his unkind and uncharitable fellowmen, and who with such unflinching purpose will hold aloft the ideal of our debt to humanity and our bequest to civilization!

Hollidaysburg, Pa.

NEWS IN BRIEF

SPRING MEETINGS OF CLASSES

1935

FEBRUARY 10:

Mercersburg—Grace, Rev. G. E. Plott, Greencastle, Pa.

FEBRUARY 11:

East Pennsylvania—Grace, Rev. L. V. Hetrick, 200 Porter St., Easton, Pa.

Lebanon—St. Stephen's, Rev. Pierce E. Swope, 210 3rd St., Lebanon, Pa.

Northeast Ohio—(1.30 P. M.) English, Rev. J. Eugene Youngen, 146 E. North St., Wooster, Ohio.

Northwest Ohio—Magyar, Rev. Francis Ujlaki, D.D., 1946 Bakewell St., Toledo, Ohio.

Clarion—(7.30 P. M.) St. Peter's, Rev. M. N. George, Punxsutawney, Pa.

Somerset—Trinity, Rev. Howard D. Gress, R. D. No. 1, Berlin, Pa.

Zion's—Grace, Rev. I. A. Raubenhold, 223 N. Hartley St., York, Pa.

FEBRUARY 12:

West Ohio—(10 A. M.), First, Rev. Clarence E. Sittler, 210 Miami St., Piqua, O.

West Susquehanna—First, Rev. H. G. Snyder, Middleburg, Pa.

German Philadelphia—(8 P. M.) Karmel, Rev. G. Weiss, 2434 72nd St., Philadelphia, Pa.

Central Ohio—(2 P. M.) Reformed, Rev. E. E. Young, 55 W. Central Ave., Delaware, Ohio.

Westmoreland—St. John's, Rev. Gustav A. Teske, Larimer, Pa.

BOWLING GREEN ACADEMY

The King's Daughters of the 1st Church, Easton, Pa., and a young lady from Centre County saved the day—so to speak—by adding \$15 more to our Bowling Green salary fund. The former sent us \$10, per Miss Minnie R. Laubach, treas., and the latter, Miss Mary C. Wetzel, sent us \$5; total to date, \$319.50. Thanks to both contributors. Please make all checks payable to Dr. Paul S. Leinbach, 1505 Race St.

CHANGE OF ADDRESS

Rev. F. W. Hoffman from Delaware, O., to 514 S. Sandusky St., Upper Sandusky, Ohio.

Rev. H. Grady Shoffner from Dayton, O., to First Reformed Church, Miamisburg, O.

The Rev. Leonard S. Hegnauer was installed Feb. 1 as pastor of the Lowell Church, Canton, O.

German Philadelphia Classis will meet Feb. 12 at 8 P. M. in Karmel Church, Rev. Wm. G. Weiss, pastor.

Revs. A. N. Sayres of Lansdale, Pa., and G. H. Gebhardt, of First Church, Phila., exchanged pulpits Sunday morning, Feb. 3.

The Ohio State Pastor's Convention was held this week, Feb. 4 to 7, in Memorial Hall, Columbus. This is always a great occasion for Ohio pastors.

President Geo. W. Richards spoke on "God and Man in Action," on Feb. 6, at the Indiana State Pastor's Conference, in 1st Baptist Church, Indianapolis.

First Church, Washington, D. C., Dr. James D. Buhner, pastor, reports receipts of \$5,589.39 in 1934. The annual congregational meeting was held Jan. 30.

Second Annual Memorial Conference for Ministers will be held at Temple School of Theology on Feb. 12 in celebration of the founding by Dr. Russell H. Conwell. There will be an exceptionally fine program.

Miss Madeleine Hale, who has been the popular and efficient Secretary to the Editor of the "Messenger" for the past four years, resigned Jan. 15. She has been succeeded by her cousin, Miss Dorothy Hale.

Rev. Oliver H. Sensenig, stated clerk of Juniata Classis, advises us officially that at a special meeting of that body held in Christ Church, Altoona, Pa., on Jan. 31, the name of Vernon D. Grubb was erased from the roll of Classis.

Trinity congregation, Adamstown, Md., Rev. Harvey S. Shue, pastor, has had a flourishing year. Of 144 on the roll, 126 communed, and the average number attending services, over 100, has surpassed all previous records.

"The Tidings" of St. Peter's Church, Lancaster, Pa., for January, is a 16 page number containing the annual reports of this progressive congregation under the able leadership of the Rev. James E. Wagner.

The First Church, Lexington, N. C., Dr. J. C. Leonard, pastor, suffered the loss of five men by death in the month of January: Hoyle McCarn, 21; John E. Everhart, 73; George Frank Hedrick, 92 (Confederate veteran); Dr. Charles M. Clodfelter, 57; John J. Hedrick, 54.

"Yaukey Day" will be observed Feb. 10 in Trinity Church, Canton, O., Dr. H. Nevin Kerst, pastor, and all are expected to bring their love gifts for Rev. and Mrs. Jesse B. Yaukey, missionaries of that congregation in China. The winter Communion will be observed Feb. 3.

The Fireside Services in Grace Church, Jeannette, Pa., Rev. Ralph S. Weiler, pastor, began auspiciously on Jan. 20 with 336 present, in spite of inclement weather. There was an especially large attendance of young people. The congregation reports receipts of \$8,422 for 1934, as over against \$7,631 in 1933.

Mr. Charles Edward DeLong, son of Rev. Dr. and Mrs. Wm. F. DeLong, graduated Jan. 31 at the head of his class in West Phila. High School, and in consequence of his scholarship and general good record was awarded a scholarship for four years

THE REV. PAUL L. TROUTMAN

The Rev. Paul L. Troutman, pastor of our Church at Lansford, Pa., passed away on Tuesday morning, Jan. 29, leaving a widow and 2 small daughters, aged 7 and 4. Rev. Mr. Troutman graduated from our Theological Seminary at Lancaster, Pa., just 5 years ago. The funeral services were held in the Lansford Church Thursday evening, Jan. 31, and at Hebe, a small village of the Mahanoy Charge, East Susquehanna Classis, at 10.30, on Feb. 1. A fuller account of the life and labors of this young brother will be given later.

at the University of Pennsylvania, issued by the Phila. Board of Education.

St. Peter's Church, DuBois, Pa., Rev. H. L. Logsdon, pastor, paid its Apportionment of \$592 for 1934 in full; also raised \$107 for St. Paul's Home at Christmas. The pastor's salary and current expenses are paid up to date. These facts were brought forth at the annual congregational meeting and election of officers. A fine spirit prevails.

The services of St. Paul's Church, Juniata, Pa., will for the present be in charge of the Rev. Oliver H. Sensenig, Alexandria, stated clerk, by action of the Classis of Juniata. Some former members have, we understand, withdrawn to start an independent movement under Mr. Grubb, who is no longer on the roll of our ministers.

St. John's Church School, Bellefonte, Pa., Mr. Mahlon L. Foreman, supt., is greatly interested in the Stewardship Essay and Poster Contest. There is generous rivalry by reason of the fact that there are small prizes for each of the age groups. The contestants are thus representatives of the whole school.

Many will observe next Sunday not only as Foreign Missions Sunday, but also as Inter-racial Day, when Christian treatment of other races will be emphasized. The two ideas are closely linked. In this country our un-Christian attitude in the matter of race prejudice provides one of the chief obstacles to the success of our missionary efforts.

It must have been a good dinner. At any rate, a newspaper dispatch from New Philadelphia, O., says that Mr. C. W. Burry, philanthropist, was invited to a sauer-kraut dinner at the First Church, Dr. T. W. Hoernemann, pastor, and, under Mr. Burry's plate, a waitress, in cleaning the table, found a \$500 check payable to the Church.

In Grace Church, Philadelphia, Dr. Urban C. Gutelius, pastor, the new year opened auspiciously after inspiring celebration

of Christmas. The union week of prayer services, with Dr. A. Earl Kernahan as guest preacher, was highly successful and met the expectations of the pastors who projected them. Annual congregational business meeting was held on the evening of Jan. 25, after the preparatory service;

The membership of the First Church, Hamburg, Pa., Dr. Dallas R. Krebs, pastor, was 575 on Jan. 1, 1935. In 1934, 26 new members were received. The Church attendance of the year was 17,577, averaging 185 at a service. The average attendance at prayer meetings was 72. The pastor made 949 calls.

Mrs. Sophia Hunsicker of Jacobs Church, Weissport, Pa., Rev. Russell Mayer, pastor, who entered into the heavenly rest on Jan. 31, 1934, is sadly missed by the congregation and the S. S. class to which she gave her devotion and in which she was an inspiration. She passed away at the age of 92 years, 9 months and 14 days; and "when the angels called her home, she smiled farewell to earth."

"The Significance of Europe for Us as Christians," was the theme of the address by Dr. E. G. Homrighausen of Indianapolis at the union mass meeting of all our Churches in Canton, O., and vicinity, held Sunday evening, Jan. 27, in Trinity Church, Dr. H. Nevin Kerst, pastor. President Charles E. Miller of Heidelberg College, addressed the union meeting of the young people at 6.30 P. M.

Under the auspices of the Board of Foreign Missions, a Memorial service will be held in Santee Hall of the Theological Seminary, Lancaster, on Tuesday, Feb. 19, at 7.30 P. M., to pay respect to the memory of our veteran missionary, Dr. Christopher Noss. Dr. C. E. Creitz, president of the Board, will preside and the addresses will be by Dr. Arthur V. Casselman and President Geo. W. Richards. The Seminary choir will sing.

One of our pastors refers in his bulletin to the beginning of Lent on Mar. 6 in these words: "Let us set aside this period for real intensive spiritual development. Let no bridge club or other social event interfere with your religious life for at least this period of time (Mar. 6-Apr. 21). We are building not only for this world but for eternity. This cannot be done by allowing every trifle to crowd in on our religious activities."

A beautiful tribute, in the form of a surprise party, was tendered Saturday evening, Jan. 19, to Rev. D. F. Singley of Mt. Hermon Church, Phila. It was the 5th anniversary of his pastorate, and 150 members assembled to express their love and goodwill for his faithful work. An hour of music was given by the choir and its friends, after which a radio and a substantial gift of money were presented to the pastor. An elder writes that "the inevitable ice cream and cake followed; cake such as only the ladies of Mt. Hermon can bake."

The Western Section of the Alliance of Reformed Churches Holding the Presbyterian System will meet Feb. 12 and 13 in the Second Presbyterian Church, Richmond, Va. The general theme of the conference will be "Relations of Church and State," and numerous eminent speakers are on the program. Dr. Charles E. Schaeffer of our Church is at present chairman of the Western Section. The next Council of the General or World Alliance is scheduled to meet in 1937, at Montreal, Canada.

Young People's Education Day was observed in Bethany Church, Butler, Pa., Rev. Frank Hiaek, pastor, on Jan. 27, 3 young men of the congregation assisting the pastor in the service. At the annual congregational meeting Jan. 16, reports indicated that this congregation of 172 members, in its second year of self-support, paid their current expenses, gave \$706 for benevolences, which included 80% of the Apportionment for 1935 and, in addition,

raised a special fund of \$1,400 for interest, taxes, etc., in its Building Fund.

The pastors of the 4 Evangelical and Reformed Churches in Harrisburg will be very glad to receive the names and addresses of such members of the Church as may come to the State Capitol City, either for temporary or permanent residence. These persons will be visited and invited to share in the worship and service of the Church nearest their given address. Pastors of Churches from which such persons come are kindly requested to communicate with the Rev. A. M. Billman, 1843 Market St., Harrisburg, Pa., secretary of the Ministerial Association.

A number of "Messenger" readers were wise enough to take advantage of the radio broadcast of "Religion in the News" which was conducted by Dr. Stanley High. This concrete journalistic presentation of what is going on significantly in the world of religion is of real value. Beginning Sat., Feb. 2, from 7 to 7.15 P. M., E. S. T., over WEA and associated stations, Dr. Walter W. VanKirk of the Federal Council will initiate a new series of this program. Dr. VanKirk is a brilliant and frequent contributor to the religious and secular press and is one of the well-known secretaries of the Federal Council of Churches, being in charge of the Department of International Justice and Goodwill. Listen in on Saturday evenings for this broadcast.

In Salem Church, Rohrerstown, Pa., Rev. Burt A. Behrens, pastor, the preparatory service on Jan. 6 was followed by the annual congregational meeting. The mid-winter Communion on Jan. 13 was the largest on record. Rev. Fred D. Wentzel preached at the annual installation of elders, deacons and Church School teachers and officers on Jan. 20. On Jan. 27, the children's division of the Church School took part in the morning worship service at which time recognition was given to 78 members of the Church School who maintained perfect attendance records for the past year. This was one-third of the total enrollment of the School—a most excellent record. The entire class of senior boys, taught by Mr. C. W. Ulmer, went through the year without a single absence.

Rev. C. D. Kressley of St. Mark's Church, Allentown, Pa., closed the old year by officiating at his 999th funeral service and conducted his 1,000th funeral service on the 1st day of the New Year. John Henry Roth was born in Allentown Feb. 14, 1864, and died Dec. 27, 1934, aged 70 years, 10 months and 13 days. Amanda Salome Ohl, daughter of Daniel Mory and wife and widow of the late John Ohl, was born in Coopersburg, Sept. 25, 1852, and died Dec. 28, 1934, at the age of 82 years, 3 months and 3 days. Rev. Mr. Kressley also officiated on Jan. 5 at the funeral of Alfred Scholl, who died Dec. 31, 1934, at the age of 71 years, 6 months and 1 day. The S. S. officers of St. Mark's for 1935 include Mr. Arthur Stephens as supt., Mr. Chas. Beck and Mrs. W. H. Derr, assistants.

Miss Madeleine Hale, daughter of Mr. and Mrs. Ira Vanson Hale, of Wayne, and former Secretary to the Editor of the "Messenger," was married Wednesday, Jan. 30, at 4.30 P. M., at the family residence, to Mr. Harry Bernard Snyder, also of Wayne. In the presence of the immediate families, the beautiful ring ceremony of the Church was used, Dr. Paul S. Leinbach being officiant, assisted by Dr. Thos. J. Hopkins. The bride was attended by Mrs. Joel Bailey Davis and Mrs. James Gordon Mackey. Miss Virginia Hale and Miss Mary Ann Snyder were flower girls. Mr. Alfred Snyder was best man for his brother. A reception followed the service. After a honeymoon trip to Miami Beach, Florida, Mr. and Mrs. Snyder will be "at home" to their friends at 18 Louella Court, Wayne.

St. Stephen's Church, York, Pa., the Rev. Howard F. Boyer, pastor, dedicated addi-

tional chancel furniture, two chancel chairs and a missal stand for the altar. They were a gift of the estate of Mrs. Eleanor Weist, a charter member of St. Stephen's. The one was placed in memory of Mrs. Weist, the other in memory of Mr. William F. Weist, her husband. Also a substantial sum of money was left by her to be used toward the erection of a new Church School. The gifts were presented by Mr. W. Lester Boyd, teacher of the Ladies' Bible Class of the Sunday School of which Mrs. Weist was a member. On the same day, Jan. 13, the largest winter Communion was held in St. Stephen's, during the present pastorate of almost 8 years, and the largest in all the history of the congregation.

The Clinton Ave. Congregational Church, Brooklyn, N. Y., and the Simpson Methodist Episcopal Church have federated under the name of the Clinton Ave. Community Church. The property of the Clinton Ave. congregation will be available for the united use of the two congregations, which have a total membership of about 1,000. The Rev. Frederick K. Stamm, pastor of the Clinton Ave. Congregational Church, shall be regarded as pastor of the Community Church, with the Rev. H. T. Howard of the Methodist Episcopal Church as co-pastor. While the congregation are united in common worship and community service, each organization shall continue its denominational affiliations with respect to various local and general benevolences. The first united Church worship will be held on Sunday morning, Apr. 7.

The 18th annual meeting of the Cedar Crest College Club of Philadelphia was held Monday, Jan. 28, at Hotel Eitherton, Lansdale, Pa., under the sponsorship of Mrs. Samuel Knebel of North Wales, Pa., Mrs. John C. Frick and Miss Elsie Hartzel of Chalfont, Pa. There were 15 members present. The election of officers was held, resulting in the re-election of Mrs. Walter Scott as president for the 18th consecutive year; Mrs. William F. Curtis, 1st vice president; Miss Nina Danowsky, 2nd vice president; Mrs. Frank Kuntz, recording secretary; Miss Jean Leh, corresponding secretary; Mrs. Edwin U. Smiley, treasurer. The Club had a successful year, as shown by the treasurer, and a very delightful luncheon was enjoyed by all. The next meeting of the Club will be held in the tearoom in Gimbel's store, Phila., on Saturday, Feb. 16, at 12 o'clock.

St. John's Church, Phoenixville, Pa., Rev. Albert A. Hartman, pastor, had a lovely Christmas season with a party for the "kiddies," a program by the children and a candlelight service by the choir. On Communion Sunday, 6 new adult members were received and 4 infants baptized. The percentage of membership that communed is very high. The congregation took part in the Community Week of Prayer Services, of which the pastor was general chairman. At the congregational meeting, a vote prevailed to vest the choir and to put a new floor in or a new floor covering on the S. S. room. Several plans are made to finance these. A "spiritual advance" week of service will be held Mar. 24-29 with guest preachers in the pulpit.

St. Andrew's Church, Philadelphia, Dr. Albert G. Peters, pastor, paid its annual installment of \$1,150 for insurance premium for Church Debt. The congregation joined with three others in the community in conducting two weeks of evangelistic services in January. The Men's Bible Class headed by City Conveyancer George A. McCracken is becoming very active. Three of its officers conducted the mid-week service on Jan. 30. Dr. J. M. G. Darms delivered the address at its January meeting. On Thursday, Feb. 21, the Pilgrim Players who had a wide experience in dramatic work on the Pacific coast and are headed by Dr. Charles T. Evans, of the Addison Memorial Presbyterian Church, will render the popular religious drama, "The Rock,"

in St. Andrew's. Four new members were received at the Communion service held on Jan. 6. The pastor attended the convention of the Pennsylvania Council of Churches and the annual meeting of the Trustees of the Anti-Saloon League of Pennsylvania.

A series of fine Christmas services were held throughout the Danville, Pa., Charge, Rev. Clark W. Heller, pastor. Well attended winter Communion services were held. The young people of Shiloh presented their Christmas play at Strawberry Ridge Church, Rev. Thomas Jones, minister, and at Maudsley. During a cold blizzard Jan. 23 the congregation tendered a most delightful birthday surprise for the pastor, with a large attendance. The moving spirit in the most delightful event was Mrs. Clara Minglen, one of the two oldest members of the congregation, having been confirmed in 1866. The pastor and Mrs. Heller were presented with valuable and useful gifts. The presentations were made by Elder D. N. Dieffenbacher and Miss Harriett Fry. Elder F. W. Diehl presided in the delightful program that was rendered. Luther Landau was chairman of the committee in charge. Dr. E. M. Hartman, of F. and M. Academy, was the guest speaker at Shiloh and Ridgeville, Jan. 27.

Emmanuel Church, Hanover, Pa., Rev. Edgar F. Hoffmeier, D.D., pastor, celebrated the Christmas season with 8 beautiful services. Four of them were the annual Community Carol Singing, held for 20 minutes the 4 week nights preceding Christmas. These services consist only of singing Christmas carols, and fill the Church each evening. Sunday morning, Dec. 23, all the choirs participated in the services. In the afternoon, the adult choir of Emmanuel, under the direction of Mr. Leonard B. Martin, minister of music, and the adult choir of First Methodist Church, York, in which Mrs. Leonard B. Martin is the minister of music, sang the Christmas part of the "Messiah." They rendered the same oratorio in York in the evening. The Harbaugh service was used with Christmas anthems on Christmas eve at 11 o'clock and on Christmas evening at 6 o'clock Dr. Russell Bowie's pageant, "The Pageant of the King," was given under the direction of Mr. Martin. The offering for the Hoffman Orphanage totaled \$507. Emmanuel has again paid its Apportionment in full. 3 elders and 4 deacons being nominated and elected. All debts were reported paid in full from month to month and a good start made on 1935 Apportionment. Winter Communion was well attended despite unfavorable weather; 2 new members were received and 48% of membership communed. Plans are being made for elaborate observance of Foreign Mission Day at which time it is expected quota assigned Grace Church will be raised. An intensified campaign of Church activities is being prepared by the pastor for the next 6 months, with Whit Sunday as the goal. This will be preceded by careful studies of such problems as Church attendance, especially on Sunday evenings; substitution of S. S. for Church service; education of parents; catechization of the young for confirmation; conservation of new and older members; reclaiming backsliding absentees; increasing membership of various auxiliaries and congregation; regularity and system in contributions to benevolence and expense; as well as temperance, gambling, amusements, recreations, wholesome literature and Sunday observance. No one is to sit at ease in Zion.

In Christ Church, Orrville, O., Rev. A. L. Scherry, pastor, the pulpit was supplied each Sunday by brethren from the Ministerium of Cleveland, while the pastor was ill in the autumn and early winter. Since Dec. 1, he has been able to take care of the work in its entirety. Mrs. F. E. Boegegrain, president of the Ohio Synods' W. M. S., delivered an appropriate address at Thank Offering service Nov. 25. At the

"white gifts for the King" service on Dec. 16, Ft. Wayne Orphan Home and Indian Mission School at Neillsville, Wis., were remembered with 2 large boxes of gifts and \$160. Children's program on the morning of Dec. 23 marked the high point of Christmas observance; the choir sang Handel's "Messiah" at vesper service Dec. 23 and at 6 o'clock Christmas morning, the young people gave a beautiful candlelight service. Beginning Jan. 6 and continuing through Lent, the pastor will preach a series of expository sermons on the First Epistle of Peter. Attendance at Communion Jan. 27 was exceptionally large. Coin gleaners for Foreign Mission Day have become quite popular among adult classes of the S. S. and the congregation has thus far given \$300 toward debt liquidation of Foreign Mission Board.

The Missionary and Stewardship Committee of the Potomac Synod, Rev. O. K. Maurer, chairman, met on Feb. 1, spending the morning and afternoon in conference. Seven of the 9 Classical chairmen were present. There were several visitors, including Dr. William E. Lampe, secretary of the Executive Committee. The review of the Kingdom Roll Call in the Classes was most encouraging, and it was unanimously agreed that it should be followed up during the year and repeated next November. The Potomac Synod led all of the Synods in percentage of Apportionments paid during 1934. 15 congregations of Zion's Classis, 10 of Maryland Classis, and 7 of Mercersburg Classis paid Apportionments in full. The outlook is for large increases during 1935. Much attention was given to the promotion of Christian Stewardship. There was serious discussion of some of the larger problems ahead. A very optimistic spirit prevailed throughout the day.

The "Trail Blazers" is the name of a newly organized missionary club made up of the young men of Christ's Church of Hagerstown, Md., Rev. H. A. Fesperman, pastor. The officers are: Mr. Harold Thomas, president; Mr. David Schnebly, vice president; Mr. Lewis Lynch, secretary; and Lewis Ditto, treasurer. Elder J. Guy Weagley is counselor. This is believed to be the first missionary organization of its kind in our denomination. Practically all the members of the group play an instrument of some kind, and they will form their own orchestra. The new organization is sponsored by the Men's Bible Class. The pastor preached on Jan. 27 the first of a series of Sunday evening sermons on the Ten Commandments. On Jan. 28, he delivered the address at the graduating exercises of the first class of Hagerstown Leadership Training School, of which he has been Dean for the past 3 years. On Jan. 20, the Communion was celebrated at Salem Church, after 10 days of special services; 9 adults were received into membership, 7 by baptism, 1 by letter and 1 by renewal, and 122 communed.

The 45th anniversary of Christ Church School, Norristown, Pa., Rev. Cyrus T. Glessner, pastor, was observed on Jan. 20 at all of the services of the day. In the evening several of the charter members attended in a body and took part in the service. Philip L. Wisler is the present superintendent. The Junior choir of the Church has been recently gownned and they are at present furnishing music for the Junior Church service and for one evening service each month. Vesper services are being held on the third Sunday afternoon of each month, with special musical programs furnished by musical organizations of the town. The Temple Male Chorus were the visiting artists in January, and plans are being made to secure the Norristown High School Glee Club at a future service. These programs are arranged under the direction of the organist-chorister, Mr. John S. Thompson. At the January meeting of the consistory, plans were made for the Lenten and Easter programs. An

Massanutten Academy Woodstock, Virginia

is offering 6% bonds, with First Mortgage as security. This is a good investment. The school has a full enrollment this year. Its record of achievement is challenging.

For information, address

DR. HOWARD J. BENCHOFF,
Head Master
Massanutten Academy,
Woodstock, Va.

installation service for the elders and deacons was held on Sunday evening, Feb. 3. Harry Watson and George Sinclair were installed as elders and Harry Wolf, Walter Bath and George Reider as deacons.

Rev. W. R. Shaffer closed his work of nearly 6 years as pastor of the First Church, High Point, N. C., on Jan. 27. Over 300 were present to hear his farewell message, although the weather was very inclement. On Friday, the 25th, the consistory arranged a farewell reception for Mr. and Mrs. Shaffer at which a large group greeted the departing pastor and family and expressed universal regret over his departure from High Point. Others who spoke were Rev. Howard Hartzell of the Episcopal Church, who spoke in behalf of the Minister's Association, Rev. J. A. Palmer, Thomasville, and Elder Edgar Whitener of the local Church. Mr. M. F. Crooks, Church secretary, presided. The W. M. S. presented Mr. and Mrs. Shaffer with a beautiful gate-leg table and the Mary Hoy class presented them with a valuable book. Music was furnished by a trio of young ladies from Lexington and a mixed quartette from the Church. The reception was then held in the social room of the Church. During his pastorate, Rev. Mr. Shaffer married 16 couples, officiated at 27 funerals, baptized 101, confirmed 90 and received into Church membership 177. He and his family were very much loved by the entire community, whose prayers and best wishes go with them into their new field of labor.

Rev. David D. Baker was installed Sunday morning, Jan. 27, as pastor of St. Paul's English Church, Baltimore, Md., in the presence of a large congregation. The sermon was preached by Dr. J. L. Barnhart, chairman of the committee on installation. The other members of the committee were Rev. N. L. Horn and Elder Paul C. E. Hauser. Rev. F. W. Bald assisted in the service. After the benediction the entire congregation came forward and warmly greeted their pastor. At this service 11 or 12 persons were present who attended the installation service of the former pastor, Dr. L. E. Coblentz, June 4, 1893. Monday evening, Jan. 28, under the leadership of the Ladies' Aid Society, about 100 members surprised the new parson and wife by giving them a "house warming" and "shower," greatly to the enjoyment of all. Rev. Mr. and Mrs. Baker are graduates of Heidelberg College. For three years Mr. Baker taught in Robert College, Istanbul. Two years before, and one year after her marriage, Mrs. Baker taught in Miyagi Gakuin, Sendai, Japan. Mr. Baker, for one year after marriage taught in North Japan College at Sendai.

Christ Church, Bath, Pa., has for sale 50 fine old pews 7½ feet long each. Top rails in black walnut. Immediate sale. Pews in wonderful condition. Address

Rev. R. H. Helfrich, Bath, Pa.

Both then attended McCormick Theological Seminary three years, from which Mr. Baker graduated. That institution gave no degrees to women. After spending a little more than a year at the University of Edinburgh, Scotland, Mr. Baker became assistant principal of the American School for Boys at Baghdad, and Mrs. Baker became a teacher in that school. After five years of service there they are now in Baltimore, where a fruitful pastorate is anticipated.

An Eastern Synod pastor writes: "Allow me to express my appreciation of your kindness and consideration in publishing the C. E. topics in the 'Messenger' of Jan. 10. I am sure that many readers will refer to that number throughout the year (inasmuch as the topics are not found in our Year Book for 1935). I have compared the 'Messenger' with many other denominational papers and am convinced that none of them comes up to the standard so consistently maintained by the paper under your leadership. The last two issues were unusually helpful and rewarding."

THE FUNERAL OF DR. NOSS

"At evening time it shall be light." A glory of winter sunshine poured through the wide windows of North Japan College Chapel in Sendai City, Japan, when the relatives and friends of the late Dr. Christopher Noss met for the funeral services on Saturday afternoon, Jan. 5, 1935. A brief service had previously been held at the Seiple home, where the members of the Japan Mission and some Japanese friends had gathered. Dr. Zaugg presided and offered a comforting prayer; Mr. Nicodemus read the 23rd Psalm, and the hymn "Hark, Hark, My Soul" was sung. The Church was beautifully decorated with white flowers and palms. There was a large attendance, especially of men, and of these a large number were pastors and evangelists, co-workers of Dr. Noss. In the Church service, 18 persons, all intimately associated with our revered brother, took part. The program, announced by Prof. Igarashi, was as follows: Organ prelude; hymn, "He Leadeth Me"; Scripture and prayer, Rev. T. Taguchi, Sendai Seminary; life history of Dr. Noss, Mr. T. Kobayashi, secretary to Dr. Noss; English sermon, Dr. Henry K. Miller; English hymn, "The King of Love My Shepherd Is" (a favorite of the deceased), sung by a quartet, Mrs. Helen Gerhard, Mrs. Alma Stoudt, Messrs. Robert Gerhard and A. Ankeney; Japanese sermon, Rev. S. Nakayama, pastor of Aomori; prayer Prof. I. Yano, Sendai Seminary; messages of sympathy were read by representatives of various organizations, as follows: Rev. T. Tan, for the Tohoku (North Japan) Classis; Rev. Y. Jo, for the Tohoku Joint Evangelistic Board; Rev. H. Saito, for the Tohoku Pastors' Association; Dr. D. B. Schneider, for North Japan College; Dr. Kate I. Hansen, for Miyagi College; Mr. M. Ueda, for the Tohoku Newspaper and Correspondence Evangelism Committee; hymn, "Rock of Ages", also a favorite of Dr. Noss; a brief message of thanks to those present, by Mr. S. Tsukada, representing the relatives of Dr. Noss; Doxology; benediction pronounced by Dr. W. G. Seiple.

Cars then took the funeral procession to Kitayama, the cemetery just north of Sendai, where already quite a number of our sainted dead, Japanese and Americans, lie buried. After the ashes had been lowered into a cement container, the burial service was read by Dr. Paul L. Gerhard, with a prayer by Dr. Demura, Dean of the College. "Dust to dust" was represented by rose petals falling upon the flower-covered box; soft as heaven's benediction fell the afternoon sunshine. "I am the Resurrection and the Life: he that believeth on Me shall never die"—how comforting and strengthening the familiar words!

The members of the Japan Mission mourn a valued co-worker, a beloved

brother; the Japanese people mourn a spiritual father, a shepherd who for their sakes sacrificed greatly because he loved them deeply, and because Christ's call to preach the gospel was to him the greatest thing in the world. He had much to give, and he gave it freely, gladly, counting no sacrifice too great for his beloved Japanese. This was the message of his life, "Brethren, my heart's desire and prayer for the Tohoku people is that they might be saved!" —Mary E. Gerhard

VACANT CHARGES JAN. 31, 1935

According to the Records in the Office of the Stated Clerk of the General Synod
EASTERN SYNOD

Philadelphia—Calvary, M. W. Schweigert, 638 Wandover St., Roxborough, Pa. West Susquehanna—Whitewater Charge, Wm. M. Pawling, R. D. No. 4, Lewisburg, Pa. Tohickon—Nockamixon-Tinicum, Newberry Hager, Kintnersville, Pa. Schuylkill—Friedensburg, Harry E. Clauser, R. F. D., Schuylkill Haven, Pa.; Lansford, Sec. Consistory. German Philadelphia—Bethlehem, Harry Koelmel 3617 Jasper St., Philadelphia, Pa.; Salem-Zion, Chas. E. Muth, 5948 N. 5th St., Philadelphia, Pa.

OHIO SYNOD

Northwest Ohio—St. Jacob's, Guy King, Payne, Ohio. Southwest Ohio—First, J. S. McKnight, Miamisburg, Ohio. Lakeside Hungarian—Magyar, Joseph Demeter, 500 Elmwood Ave., Buffalo, N. Y.

SYNOD OF THE NORTHWEST

Sheboygan—Wausau, Mrs. Elsie Goertz, 609 S. 4th Ave., Wausau, Wis. Nebraska—Hope, Geo. Kitzmann, Loveland, Col. South Dakota—Herrick Charge, Ed. Kautz, Herrick, S. D. Portland-Oregon—Ebenezer, Wm. Schemp, Quincy, Wash. Hillsdale, John Raz, Hillsdale, Ore.

PITTSBURGH SYNOD

Westmoreland—First, Pine Run, W. P.

FOR SALE — Durner two-manual tracker-action pipe organ, less metal pipes. Includes console and a beautiful black walnut organ case, 18' x 8'. Very cheap. Address, Rev. R. H. Helffrich, Christ Church, Bath, Pa.

Yockey, 108 Lafayette Ave., Vandergrift, Pa.; Scottdale, S. M. Waugaman, Scottdale, Pa.; St. Paul's, S. B. Allen, 647 Cypress Ave., Johnstown, Pa. St. Paul's—Grace, Walter Phillips, Pierce Ave., Sharpsville, Pa.; St. Paul's, Stephen Ligette, Stambaugh Ave., Sharon, Pa. Clarion—Emlenton, Dr. C. S. Bridenbaugh, Emlenton, Pa.; South Bend Charge, J. A. Coulter, Spring Church, Pa., R. D. Somerset—New Centerville Charge, H. W. Musser, Rockwood, Pa. Allegheny—Christ, Emerson Sproul, 7084 Kelley St., Pittsburgh, Pa.; Immanuel's, Geo. Nicholas, R. F. D. No. 1, Elwood City, Pa.; First, Alexander Faulds, 333 Tioga St., Homestead, Pa.

POTOMAC SYNOD

Maryland—Caveown Charge, Raymond R. Frey, Smithsburg, Md. North Carolina—First, M. F. Crooks, 526 N. Hamilton St., High Point, N. C. Juniata—McConnellstown Charge, John Lloyd, McConnellstown, Pa.; Gladeland Charge, E. H. Fair, Schellsburg, Pa.

SYNOD OF MID-WEST

Ft. Wayne—First, William Cramer, Fulton, Mich. Chicago—Grace, H. W. Hartzell, Orangeville, Ill. Lincoln—St. Paul's, W. R. Costello, Imogene, Iowa. Indianapolis—Trinity, Wm. Kornbroke, 2832 Bethel Ave., Indianapolis, Ind. Missouri-Kansas—Trinity, Elwood Yoder, Cheney, Kansas; First, Ora Morgan, Holton, Kansas. Kentucky—New Middletown Charge, Chas. E. Watson, New Middletown, Ind.

NEWS OF THE WEEK

Mrs. Henry W. Elson

Fragments of a newly discovered Gospel, claimed to be the earliest bit of Christian writing at present known to be extant, were recently acquired by the British Museum. This new discovery was made in Egypt among collections of Greek papyri that the Museum acquired last summer. This manuscript is believed to be not later than the middle of the second century.

Twenty new national forest units will be created and additions made to sixteen under a program announced Jan. 22 by the National Forest Reservation Commission which calls for government purchase of 457,461 acres in 19 States at a cost of \$1,614,147.

The steel industry will spend more than \$125,000,000 for new equipment and modernization of plants this year, according to an informal survey of the steel companies made by the American Iron and Steel Institute. It will be the industry's contribution to the nation-wide modernization campaign sponsored by the government.

In the largest postal robbery in the history of New England, five bandits Jan. 23 held up a United States mail truck at Fall River, Mass., and made their escape with \$129,000 in currency. The bandits were armed with machine guns and pistols.

Pressed by a united administration majority, President Roosevelt's \$4,880,000,000 work relief bill was passed by the House Jan. 24 by a vote of 328 to 78 and sent to the Senate.

Indications of the present Chino-Japanese fighting on the Jehol-Chahar borders

point to a far drive by Japan in China. Casualties on both sides are in hundreds and the fighting continues. It is thought that this is only the first of a long series of clashes in which the Japanese will claim Chinese "provocation", thereby attempting to justify continued incursions along the border north of the Great Wall.

The steamship Mohawk, under charter to the Ward Line, and the Norwegian freighter Talisman of the Wilhelmsen Line were in collision the night of Jan. 24 five miles off Sea Girt, N. J. 118 were saved, 12 were lost and 34 are dead. The captain sank with the ship. Only one officer was saved. The steering gear is blamed for the accident.

John Barton Payne, 80, former Secretary of the Interior and chairman of the American Red Cross under four Presidents, died at Washington Jan. 24.

Eighteen thousand persons are homeless as the result of recent floods in Mississippi towns. At least a score of persons were reported dead in the flood sector. Governor Conner of Mississippi made an appeal for funds, to be received through the Red Cross, to aid the refugees, many of whom were threatened with influenza or pneumonia. A 40-mile sea spreads over three counties.

Losses estimated at \$2,000,000 have been caused by a heavy windstorm that has been sweeping the north coast of Honduras recently, damaging seriously many banana plantations.

International appeals for unified opposition to war and for the establishment and support of "peace machinery" to adjust differences between nations, were

broadcast Jan. 24 by five women speaking for as many nations on a program arranged by the Conference on the Cause and Cure of War, held in Washington.

Valerian Vladimirovich Quibysheff, 46, Soviet leader and administrator of the first five-year plan, died at Moscow Jan. 25.

The photographing of a nebula, or island universe, 500,000,000 light-years away from the earth, was announced Jan. 25 by Dr. Edwin Hubble, astronomer of Mount Wilson Observatory, California. This is the most distant point to which man's vision has ever been extended by any means. It is 3,000,000,000,000,000,000 miles off in space. The photograph was taken with the world's largest telescope.

Secretary Perkins reported a rise of 1.7 per cent over November in factory employment and 6.2 per cent in payrolls during Dec., the largest gains for any December since 1919.

A special grand jury, the first summoned in the District of Columbia since the Teapot Dome scandals, was called Jan. 26 by Leslie C. Garnett, United States District Attorney, to investigate reports of swindles involving contractors, officials of the Public Works Administration and others in connection with PWA contracts. The jury will sit Feb. 6.

Civil warfare was narrowly averted at Baton Rouge, La., Jan. 26, when 500 National Guardsmen, equipped with machine guns, rifles and gas bombs, forced the surrender of 100 citizens who had hastily taken up shotguns, pistols and sporting rifles at the call of the Square Deal Association, sworn to destroy the dictatorship of Senator Huey P. Long. One citizen was wounded.

Admiral Robert E. Coontz, retired, died at Bremerton, Wash., Jan. 26. The former commander-in-chief of our fleet had served in the Navy for 47 years. He received

high honors for the part he played in the World War. He was 70 years old and retired from the Navy in 1928.

Jose Sanchez Guerra, 75, former Premier of Spain, died at Madrid, Jan. 26.

The ex-Kaiser of Germany celebrated his 76th birthday with many members of his family and others at Doorn, the Netherlands, Jan. 27.

Flood waters were reported Jan. 27 receding in the areas of the Northwest. As a result of the floods 26 lives were lost, property damage was estimated at \$2,000,000.

The American Red Cross, Washington and Lee University, and William and Mary College are the chief beneficiaries of the will of Judge John Barton Payne, former chairman of the Red Cross. The estate is estimated at more than \$1,500,000.

Mrs. Franklin D. Roosevelt has signed a contract for her 4th series of sponsored radio programs beginning Feb. 15. The programs are presented under the auspices of a shoe manufacturer. Mrs. Roosevelt will receive \$4,000 a broadcast, which will be turned over to charity.

John J. Songster, a letter carrier from Darby, Pa., delivered the 60-pound cake from the citizens of Winchester, Mass., to President Roosevelt on his birthday. He was chosen on account of his birthday being the same day as that of the President.

Professor Mikail Ippolitov-Ivanov, 75, last notable survivor of the Czarist school of composers, died at Moscow.

J. P. Morgan, the financier and well-known collector of art and rare books, has offered six of his outstanding pictures for sale. Their estimated market value is put at \$1,500,000.

With a program of activities on a nation-wide scale, the Boy Scouts of America opened the celebration of its 25th an-

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niversary Feb. 8. The program continued through to Feb. 14. The First National Boy Scout Jamboree will be held in Washington, D. C., Aug. 21-30. This Jamboree will bring 30,000 boys together in the greatest boy encampment ever held in America.

HOME AND YOUNG FOLKS

Puzzle Box

ANSWERS TO WORD SANDWICHES, No. 25

1. P—rope—L
2. A—gate—S
3. C—limb—S
4. B—east—S
5. S—lump—S
6. T—rill—S
7. D—well—S

BEHEAD THE MISSING WORDS, No. 41

1. You should have heard him _____ his peace plans and (4 off) _____ at a _____ that _____ up his strength.
2. Why _____ to reach the _____ of fame when you incur the (2 off) _____ of others?
3. His pain _____ when the surgeon _____ the bandage and placed (3 off) _____ in charge of the patient.
4. They decided to _____ expenses when the (2 off) _____ seemed ended and a _____ of hope for peace appeared.
5. He displayed great _____ when he undertook to _____ big game without _____ results.
6. They loved to _____ the service, in a mellow (2 off) _____ without _____ discordant note.
7. She would _____ the radio quite _____ after (2 off) o'clock at night.

—A. M. S.

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

THE LESSONS OF WINTER

Text, Matthew 24:20, "And pray ye that your flight be not in the winter."

The seasons of the year can teach us many lessons. To many persons winter is the least desirable and enjoyable of the seasons and they prefer the other seasons, each of which has its special contributions to make for one's enjoyment. But there are some persons who enjoy the winter with its snow and ice, its coasting and skating and other winter sports.

The words of our text came from the lips of Jesus Himself. They are found in that remarkable 24th chapter of St. Matthew's gospel which is so often misunderstood and misinterpreted. Jesus is here speaking of the destruction of the temple and of the city of Jerusalem itself and of the signs of His coming. Knowing about winter what He did, He said, "And pray ye that your flight be not in the winter." It is bad enough when one has to leave his home in the summer, not knowing where to go or where to find shelter; but to be compelled to flee in the winter makes matters much worse, and brings about additional suffering.

We are having real winter weather in this section of the country at present, and the recent heavy snow falls, with their

drifts, have been compared to the great blizzard of 1888, although that blizzard still holds the record by several feet. At the time of that blizzard I was a country school teacher and had to go three miles each way during school days. The roads were entirely closed for three days and traffic was at a standstill. When I started out on the fourth day, it was rather difficult to wade through the deep snow banks.

The coldness of the winter months is largely due to the short days, or the time that the sun is above the horizon, and the long nights; and also to the oblique direction in which the sun's rays fall upon the portion of the globe where winter reigns. In the torrid zone there is no winter in the ordinary sense of the word; but a rainy season without ice, snow, or frost takes its place. In the tropical regions, both north and south of the equator, the weather at this time of the year is warm and pleasant. Many persons from the colder regions go to the tropics during a part of the winter, and, judging from the cards and letters they write, the weather is very delightful. While we were in the midst of a heavy snow storm, with the temperature hovering around the zero mark, some of our friends who are wintering in Florida wrote about the open windows and doors and flowers blooming on the outside. A girl who lives in Africa wrote about the summer weather they are enjoying while we are in the midst of winter. In six months from now the tables will be turned, and while we shall be cele-

brating the Fourth of July they may be shovelling snow.

One of the marked features of winter in our latitude is the snow, which covers the face of the earth with a white mantle. The snow has a number of lessons to teach us. The snow is wonderful, as everything else that God makes and does is wonderful. The psalmist says, "He giveth snow like wool." This is a beautiful description of the snow. It is said that a little girl from the East Indies, who had been sent to England to be educated, on waking up one morning and seeing the ground covered with snow, something she had never seen before, clapped her hands in delight, declaring she had never seen so much sugar before! In the book of Job we are told that God asked Job, "Hast thou entered the treasuries of the snow?" God makes the snow up in the cloudy spaces, which are full of mist or fog. As the cold winter wind touches the particles of mist they are frozen into snowflakes and fall quietly upon the earth.

The snow is also beautiful. A little boy, it is said, once saw the beautiful flakes of snow falling upon his dark coat, and when he saw their shape and beauty cried out, "It is snowing stars." Every snowflake is shaped like a six-pointed star, and if you catch them on a black piece of cloth as they come down and look at them through a microscope, you will see what beautiful stars they are, and of how many different shapes. With your sharp eyes you may be able to see these stars very plainly, but they will be much more beautiful when looked at under a microscope. God loves beauty and variety, and where there are no human eyes to see the snowflakes are just as beautiful as elsewhere.

The snow is also useful. There are some persons who do not see much use in snow because it gives them extra work and trouble. Boys and girls think the snow is useful because it helps them to have a good time. We are told that snow is useful as a blanket or covering for the earth during the cold winter months, and it helps to protect the grass and the grain which are sleeping underneath. Farmers sometimes say that they have the best crops after a winter when snow is on the ground most of the time.

That there is warmth in a blanket of snow is shown by an experience which a woman had long, long ago. She was traveling on horseback from Cambridge, in England, to her home in a neighboring village. Having dismounted for a few minutes, the horse ran away from her. At 7 o'clock on a dreary winter evening, she sat down under a thicket, weary, chilled with cold, and completely disheartened. It soon began to snow, and being too weak to rise, she was obliged to occupy her uncomfortable seat on the frozen ground, and by the morning the snow had drifted two feet above her head. By a great effort, she tied her handkerchief to a little stick, and thrust it through the snow, partly for a signal to anyone who might chance to pass that way, and partly as a breathing hole. The poor woman soon fell into a deep sleep, and day and night followed each other without her being conscious of anything, except that she now and then heard the Church bells and other familiar sounds. It was not until the eighth day that the handkerchief fluttering at the end of the stick was discovered and the unhappy sufferer released. Her only substitute for food during that period was one single pinch of snuff. Fortunately no part of her body was frosted, the snow serving as a warm and comfortable blanket.

The snow is also powerful. When you look at the tiny snowflakes, that are so light and delicate, and fall so quietly and so gently, you may think that they cannot have much power, but when millions of them are packed together they stop the great railroad trains, and mighty snow-plows must open the way through the snow drifts before they can proceed. The

CHARLES DICKENS

(Born Feb. 7, 1812)

Alone I muse before the glowing hearth,
And as I dream, less lonesome do I grow,
As fancy brings a prince of woe and mirth,
Whose people paint the days of long ago.

A wondrous company—a motley folk,
Villians, gentles, souls of all degrees,
Who joy and sorrow, smiles and tears provoke,
And show that love's akin to all of these.

A master of emotion he—who plays
Upon the heartstrings' ev'ry vibrant chord;
Thrice blest are they, in homely virtuous ways,
Who learn the truths of Dickens' heart outpoured.

—Walter Esmer

glaciers, which are often destructive, are snowflakes that fell many years ago and slowly make their way down the valleys; and when they are broken off by the ocean waves they become icebergs that are a menace to ships on the seas.

Great progress has been made since the blizzard of 1888, when some of the roads were closed for weeks. There were no automobiles then, but now the highways everywhere are full of them, and within 24 hours after the heaviest snowstorm all the leading highways are open for traffic.

Willie was doing penance in the corner. Presently he thought aloud pensively.

"I can't help it if I'm not perfect," he sighed. "I never heard of but one perfect boy, anyway."

"Who was that?" asked his mother, thinking to point a moral.

"Papa," came the silencing reply, "when he was little."

FOOD FACTS

Did You Know That:

- Butter made in May and June has the highest color and flavor.
- When shelled, 100 pounds of black walnuts yield ten to twelve pounds of kernel meat.
- There are fifty references to cows and milk in the Old Testament.
- Frog meat and frog-a-laqueen are new canned products from Louisiana.

These "food facts" are compiled by the Division of Consumer Information, New Jersey State Department of Agriculture.

Kind Old Gent: "What are you crying for, sonny?"

Little Boy: "I forget what it was."

Kind Old Gent: "Then why do you cry?"

Little Boy: "'Cause I can't remember."

THE PASTOR SAYS:

By John Andrew Holmes

Too many of our students are not waiting until they graduate before they join the ranks of the unemployed.

The Family Altar

By the Rev. Addison H. Groff

HELPS FOR THE WEEK OF FEB. 11-17

Memory Verse: "Love maketh no ill to his neighbor: love therefore is the fulfillment of the law." Romans 13:10.

Memory Hymn: "Jesus Shall Reign Where'er the Sun" (512).

Theme: Peter Teaches Good Citizenship (Temperance Lesson).

Monday: The Good Citizen and His

Conduct. I Peter 2:11-17

I have an aunt who lives near an Amish family in eastern Pennsylvania. She is quite friendly with several of the children of this Amish home and found that the little tots, who have just started to school, were forbidden to speak English in their home. One can imagine that these children are informed by their parents that for them to speak English involves treason to the home and perhaps a lapse from Amish morals. It is hard to believe otherwise than that these children will go through life forever confused as to moral values. This is an extreme example of what is happening everywhere. Drinking, card-playing, dancing, theatre-going, smoking, graft, bribery, profiteering, stock-watering, war-making—on these and on many other matters there is an endless variety of opinion, and many escape one snare to fall into another. Peter settles it with these words: "Your good works." He who is out to do good works will find his course steadily clearer amid all confusing opinion and practice.

Prayer: Help us, O Father to live the good life and live it so beautifully and compellingly that all men shall see its worth and glorify Thee. Amen.

Tuesday: The Good Citizen and His

Character. I Peter 4:1-5

How are the mighty fallen! The financial crash of 1929 was as nothing compared to the moral crash that has taken place within the last five years. When giants fall what shall little men do? Washington and Lincoln left us names like beacons to shine across the years, but where are their successors? True, the world is full of honest men and women, folks who would rather die than commit wrong, but what will happen to the rank and file when those in positions of leadership betray their trust? We need to rear anew the altars to honesty, integrity, loyalty and fair-dealing. We need such altars in our homes and schools as never before. And we are coming to see that we cannot build great character in a heart that does not love and fear God. Moral education without religion simply doesn't work. There must be behind the moral resolve the drive and power of God. All "new deals" are bound to fail until we make up our minds to give God the rightful place in our lives.

Prayer: O Lord, make us strong with Thine enduring strength. Amen.

Wednesday: The Good Citizen and His

Counsel. Titus 2:1-15

Much depends upon who is giving the advice. When Paul speaks the wise man listens, for Paul has earned the right to speak. Like the Parson of a Town we feel that "The love of Christ and His apostles twelve He taught: but first he followed it himself." How little we share of wisdom! How slow we are to open our hearts to each other! How much we hold back that might mean healing to some injured soul! We are so cold, we will not let ourselves go. How do we know how Jesus struggled in the Garden? How do we know that He was once tempted to serve Satan? Because He told His friends, frankly and fully. To counsel is not the same as to scold. It is teaching in the best sense. You are traveling a dangerous road and

you know the danger because you have traveled that way before. Therefore you say: "Now ahead of us is a danger spot. I was almost wrecked there myself." That's what we should say, but often we keep quiet, choosing rather to cover our mistakes than to help others profit thereby.

The words we had not sense to say,
Who knows how grandly they had rung!

Prayer: Help us, O Lord, who have so freely been given, to go and give likewise. **Amen.**

Thursday: The Good Citizen and His Community. Romans 13:8-14

When a man has the right central idea all other things fall into their proper place. Paul, we may be sure, will not waste any time picking at the circumference of things, he drives right toward the centre, and there he places love. "Love thy neighbor as thyself," he says, knowing that all other matters will take care of themselves. That is why so many reform movements have failed: there wasn't enough love behind them. Love worketh no ill to his neighbor. If we loved one another would we water stock, employ children, foment revolutions, build larger prisons? And what is my community and who is my neighbor? Is the little girl in the sweatshop my neighbor and is the Lower East Side part of my community? We know what answer Paul would give.

Prayer: Father in heaven help us to become broad-minded, and big-hearted, that our love shall widen until it includes all our brothers. **Amen.**

Friday: The Good Citizen and His Church. Ephesians 2:13-22

We love the Church and love to say so. We can never thank our parents adequately for having introduced us into the Church family at an early age. The pastor who served the congregation where we first went to Sunday School is quite a dim figure in our memory, and the name of our first Sunday School teacher is just a faint perfume from the happy garden of childhood. The pastors whom we knew in later childhood and youth were our best friends. One has passed to the Church triumphant, but we find ourselves reviving more and more memories of his warm heart and inspiring mind as the years pass. Sunday School teachers, too, are held in fond remembrance, life were so poor without them! Creeds, prayers, songs of Zion, they all become the dearer as the years unfold.

Prayer: O Thou, Whose love dwells in Thy Church, we thank Thee more and more! **Amen.**

Saturday: The Good Citizen and His Country. Romans 13:1-7

President Roosevelt commended highly a recent editorial in the "New York Times," in which attention was called to the way our democratic government has stood the strain of recent years. Just what advantages we might reap by turning our land over to men like Stalin, Mussolini, or Hitler, it is hard to see. Should we not rather pin our faith to our democratic ideals all the more because they are endangered? We learned in school whether correctly or not, that our democratic system of government, is directly derived from Christ's emphasis on the value of human personality. It would seem then that our country can never be any stronger than our Christianity, and, conversely, if we are Christian our country cannot fail. The cure for our national ills is not a dictator but a Saviour.

Prayer: Help us to love, not our country less, but Thy Kingdom more. **Amen.**

Sunday: "The Lord Will Reign Forever" Psalm 146:1-10

I like to emphasize the word "Kingdom" in the phrase "Kingdom of Heaven." It is indeed a kindom, an empire. That is, it is not a fancy, not a dream, not a fairy tale. So often we speak of the kingdom of love

and righteousness as if the slightest breath would blow it away, as if men can take it or leave it as they do a pastime or a hobby. Kingdoms are not exposed to danger from such slight sources. It took more than a breath to lay the Roman Empire low and a thousand years it was a-falling. Jesus liked the Roman centurion who believed He could heal his child without coming to his house. "I have not found so great faith, no not in Israel, for here is a man who believes that the Kingdom is as powerful and well organized as the Roman Army." The Kingdom of heaven is built into the cosmic forces of the universe. We can fail, but never the Kingdom.

Prayer: Father in heaven, keep us from being so much on the defensive. Bid us attack, in Jesus' name. **Amen.**

Children's Corner

By Alliene De Chant Seltzer

Giving little sister the bigger half of the very last apple in the fruit dish; lending the game we like best, to brother, and staying home so that he may have the automobile ride instead of us, isn't as easy as it sounds, is it? But all of us who really practice Stewardship, try to share with others even more things than these, don't we? And our sharing-ways might help others to practice the same ways, so why not put them all into 300 or 400 words, call it "Sharing with Brothers and Sisters", and then enter the Stewardship and Essay Contest, which opened January 1st and closes March 17? Or think of the very finest sharing we do, and draw it and enter the Poster Contest. And sh! but I'm sure it will be alright with our Stewardship Secretary, Dr. William E. Lampe, if we tuck in a bit of sharing with boys and girls at school, on the playground, yes—and with children around the world, for we are all brothers and sisters in God's great Family, aren't we? Then too, we don't know very much about Barnabas, do we? So why not find out all we can about him in the Book of Acts, and then write, in 600 to 800 words an essay on "Barnabas, a Consecrated Man of Wealth" and enter Group B in the Stewardship Essay Contest, together with hundreds of other boys and girls, aged 12, 13 and 14; or put on a poster our best Stewardship thoughts. Nor shall I say a word about prizes, for, while there are five for each essay group and one each for our poster groups, yet our real purpose will be sharing our highest Stewardship thoughts with others, and not the winning of a prize. So here's to each and every one of my entrants aged 9, 10, 11, and 12, 13, 14 years, in this 13th yearly Stewardship Essay and Poster Contest. And may it all inspire you to keep on practicing sharing with others our time, our money and our talents. P. S.—Two reminders—Stick close to your subject, and do it all in your very own way, and in words as earnest and as simple as you can make them. P. S. again—Counting us and all the grown-ups, there are almost 6,000 folks in the contest! And aren't we proud that our Church cares so much about Stewardship that it wants us to become good stewards?

THE PASTOR THINKS

The scientists who are now trying to construct the biggest telescope in the world, are also preparing a good-sized headache for themselves, for that telescope is most likely to hand them some new brain-splitting problems. —Now and Then.

Verses to Memorize

By GRENVILLE KLEISER

HAPPINESS

The road to daily happiness
Is not difficult to find;
It's what you do for others
That brings content of mind.

Home Education

"The Child's First School is the Family"
—Froebel

A MOTHER'S FAULT

May Eleanor Smith

It was a very interesting conversation I was having with my best friend. I had not seen her for a long time, and it seemed as if all we had to say to each other could not possibly be told before five o'clock, when her train left.

Dimly, as from a distance, a small, insistent voice was saying, "Mummy, Mummy." I knew it belonged to Sonny, who was seated on the carpet happily playing with his toys. Once in a while, he had spoken to my visitor, and she answered him politely, with a smile each time.

I went on talking, forgetting, or perhaps ignoring the small voice—it was so soft. I did hear it more than once, but the conversation engrossed me. Then, "Mummy—will you listen to me—I'm talking to you—do you hear me?"

The words were shouted in as loud a voice as lusty five-year-old lungs could manage. It made me very angry, for I prided myself on my children's manners.

"Please do not shout at me again," I sternly rebuked the young offender. "It is very rude!"

I was embarrassed that my little son should speak so impolitely to his mother, especially before a visitor.

"But Mummy—"

I interrupted him.

"Don't answer me back. I tell you I won't have you shouting. Either speak quietly, or not at all."

It was not very long afterwards that my visitor left. Sonny had long since gone out, a sulky look marring the usual contented expression of his face. I supposed he was insulted because I had rebuked him before a visitor. "Well," I said in self-righteous indignation, "I had a perfect right to do so!"

But had I? Was the fault wholly his?

Next morning at breakfast the early mail demanded my attention. I did not hear when Sonny spoke to me.

But luckily Sonny's Daddy, who was not reading letters, thank goodness, was there this time.

"Sonny is speaking to you," he said, rather loudly for him.

I answered somewhat crossly, for the letter was still unread and invitingly open.

"I didn't hear him. Why doesn't he speak out." I did not stop to think that the breakfast table was not the place to read one's letters, and that my small boy needed his bacon cut up, his egg cracked and more hot milk poured into his cup.

I glanced across at the small offender. My heart smote me. I knew there was something wrong, but what it was, and whose fault, I could not tell, yet.

Sonny's eyes were filled with tears, and his lips were trembling dangerously.

"But, but—Mummy—you told me not to shout!"

It was only then that I realized that the fault lay with myself, and not with five-year-old Sonny. I had taught him to speak quietly, and then because he was a good child and usually amused himself for

hours at a time with very little attention, I had somehow fallen into the habit of allowing my own thoughts to engross me, to the exclusion of all else, and thus did not bother to answer the little chap when he did speak to me.

How thankful I was that the fault, my fault, had been revealed to me in time. It was a bad habit, easily formed, but

now that it had been brought to my attention, it would be quickly broken.

"I count the work of the kindergarten a most helpful supplement and a fine preparation for the work of the elementary grades, and it has been my experience that children who have the benefit of the kindergarten show their superiority in

the work which follows."—W. P. Morgan, President, Western Illinois State Teachers' College, Macomb.

If your child has not the opportunity for early training in the kindergarten, the National Kindergarten Association, 8 West Fortieth Street, New York City, will tell you how to work to obtain a class in your public school.

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Septuagesima Sunday, February 17, 1935

Peter Preaches Good Citizenship (Temperance Lesson)

I Peter 2:11-17; 4:1-5

Golden Text: Love worketh no ill to his neighbor; love therefore is the fulfilment of the law. Romans 13:10.

Lesson Outline: 1. Patriotism. 2. Piety.

Today we turn from the life of Peter to one of his letters. This epistle was sent from Rome to the Churches of Asia Minor. Its chief aim was to exhort and edify recent converts, and to encourage them to remain steadfast in their faith, and loyal to Christ, in spite of persecution. It is not a formal treatise of Christian ethics and theology, but just a friendly missive dwelling on many topics that were of vital interest and importance to these early disciples in the Roman Empire.

The two passages chosen for our study are typical examples of the general character of the letter. They contain promiscuous exhortations and teachings, and it is somewhat difficult to find the guiding and ruling idea that binds them together. That central thought is the conduct of the Christian brotherhood in evil times and in a pagan world.

Peter tells his brethren that they must live according to the will of God, like Christ, and not in the lust of the flesh, like the Gentiles. He exhorts them to submit themselves patiently to the king and to obey his magistrates. Thus, by their godly conduct, they are to silence, and, perchance, shame, their detractors and persecutors, "who think it strange that ye run not with them to the same excess of riot, speaking evil of you."

Finally, Peter reminds the disciples of Christ that these wanton and wicked Gentiles must give an account of their evil lives "to him that is ready to judge the living and the dead." That solemn day of final judgment, at the end of the world, the writer of our lesson and his readers thought near at hand. And that fervent belief lent added force to his exhortations to endure trials and to abstain from fleshly lusts.

The times have changed since Peter wrote this letter. We are not living in the Roman Empire. The world that Peter knew is dust and ashes. Some of his sayings, therefore, are scarcely applicable to us.

Yet his main teaching has lost none of its force. Ever again the Christian brotherhood must remind itself of its moral standards and duties in the midst of a sinful world. Can Peter teach us good citizenship, as our topic suggests? He lived under a government that was despotic, and foul with corruption, while we are citizens of a representative democracy. Assuredly there is a tremendous difference between Rome under Nero and America under Franklin D. Roosevelt, and a corresponding difference in the matter of good citizenship.

But in spite of this difference Peter knew more about good citizenship than many of our political leaders. They would scorn the apostle as a counselor, but our great republic will fail, as Rome did, and for similar reasons, unless we heed what Peter teaches about good citizenship.

After all, the apostle understood the heart of the matter. He knew that patriotism and piety are closely related. He was deeply convinced that men who are "armed with the same mind as Christ" (4:1) cannot do what the Romans do, even though they live among them. Their loyalty to God has direct implications for their relation to men, to magistrates, and to material pleasures and treasures. In all these relationships the conduct of a disciple of Jesus must needs differ from that of men who "live in the flesh" (4:2). As a servant of God, he lives on a higher plane, according to His revealed will and purpose. As free from man-made laws, he uses his liberty, "not for a cloak of maliciousness," but for the glory of God and for the good of men (2:16).

I. **Patriotism.** Good citizenship and patriotism are not always synonymous. They should mean the same thing, for a true patriot is a lover of his country, and, therefore, he ought to seek and promote its welfare. But love of one's country, like love in general, is a very loose and flexible term. It means many things to different men. It may have base and selfish roots and motives. It degenerates so easily and quickly into a fanatical jingoism that says, "My country right or wrong," into brutal militarism that seeks aggrandizement at the expense of weak nations, into our exclusive and intolerant nationalism that denies the obligations of international brotherhood.

It is not easy for us to understand Peter's "patriotism." As a Jew, he hated Rome which had conquered and suppressed his people. And, as a Christian, he had good reason to fear it, even as he loathed its idolatries and abominations. Nevertheless he enjoined good citizenship upon his fellow-Christians in the provinces. Few, if any, of them were really Roman citizens. They were merely the unwilling subjects of a mighty pagan empire. Yet Peter exhorted them to submit themselves "unto every ordinance of man" (2:13). "Honor the King," he says—a truly remarkable counsel when we recall the monstrous Nero and the inhuman sufferings his ordinances inflicted upon the early Christians.

Let us note, however, that Peter bids his readers obey the king and his magistrates "for the Lord's sake" (2:13), and that he addresses them as "strangers and pilgrims" (2:11). The apostle shared the common belief of his times that kings and magistrates, somehow, derived their authority from God, for the punishment of the wicked and for the protection of the good. Moreover, he believed that this evil world was hastening to its speedy end. The final judgment day was near, when God would right all wrongs and square all accounts with the Gentiles. Meanwhile let Christians live godly lives and obey

the king, so long as his mandates do not openly conflict with the law of Christ.

Perhaps we can admire Peter's general attitude, but we cannot imitate it. Certainly, the virtues and duties, civic and social, which he inculcated made the Christians the salt of a corrupt empire, and the light of a dark age. The world, then, was not worthy of men like Peter and his brethren, and in due time it decayed and topped to its fall.

But on the ruins of Rome mightier empires have been built, whose citizens do

NEW BOOKS FOR LENT AND EASTER

Each week we will list the new publications for this particular season of the Church Year as rapidly as they are released by the various publishers.

THE REVEALING CHRIST

Edited by Bishop James
DeWolf Perry

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The Contributors: Dr. Joseph Fort Newton; Bishops George Craig Stewart of Chicago; E. L. Strider, Philip M. Rhinelander; Canon Bernard Iddings Bell; Dr. Frederic S. Fleming; Dr. Karl M. Block; Dr. Howard C. Robbins.

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not share Peter's faith in the divine right of kings, nor his fervent belief in the speedy destruction of this wicked world. For us the question of good citizenship has become vastly more complex and difficult than it was in the first century in Asia Minor.

The thrones of kings are mostly vacant now, and all of them are shaking. The day of predatory empires and despotic governments is waning, notwithstanding Russia, Germany, and Italy. Good men, everywhere, are dreaming of a universal brotherhood of nations, each making its contributions for the weal of all. In our own land, especially, youth is catching the glory of that prophetic vision. True, we still suffer much from many politicians. We pass a Japanese Exclusion Act, we suffer munition-makers to promote the menace of increasing armaments, and we refuse to enter the League of Nations, or even the World Court. But in the deepest soul of America a new sense of our national dignity and destiny is gradually crystallizing. There is reason to believe that in the present chaos and confusion a new sense of good citizenship, of its obligations and privileges, is being fashioned in the hearts and minds of many.

II. Piety. What, then, does patriotism mean, or good citizenship, in such a land as ours, and at such a time as this?

We cannot imitate Peter's example, but we must emulate his spirit if we would be good citizens of America. Genuine patriotism requires piety. Good citizenship is grounded and rooted in faith in God, and in the gospel of His Kingdom of love.

Armed with the mind of Christ, a good citizen will think of his country as a place where God's will is to be done, as the Master has revealed it. Not merely as a land where he makes his living, but, rather, as a realism in which all men alike should have an opportunity to achieve the abundant life. Human relationships will guide and control his patriotism. The health and happiness of human beings, the physical and spiritual welfare of men, women, and children, will mean more to him than party-politics. He will use his ballot to support and promote peace, justice, and righteousness in every sphere of life, rather than mere partisanship. He will use his civil liberty fearlessly to protest against every wrong, and to protect every right.

Obviously, good citizenship requires more than voting and voicing our Christian principles. A good citizen must also be a good man. He must practice the virtues that Peter enjoined upon his readers.

"Abstain from fleshly lusts, which war against the soul," he writes. In verse three he enumerates these lusts (4:3). Surely, they are still very much alive. They sapped the strength of Rome and led that mighty empire to ruin. Modern nations will fare no better if they serve Mammon and sacrifice the spirit to the flesh. The Christian citizen will shun the pleasures that pollute the soul. His conduct will be "seemly among the Gentiles" (2:12).

He will also be a law-abiding citizen, "subject to every ordinance of man for the Lord's sake." No good citizen will break a law, even though he dislikes it, for that would be anarchy. But he must protest against laws that are bad, even as he must rally to the support of good laws against the political machinations of mercenary men. That counsel is of special timeliness in view of the efforts now being made in the legislature of Pennsylvania to change the laws of Sabbath observance.

CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

Feb. 17—What the Bible Says about Temptation and Sin. Jas. 12:2-4, 12-18; Mark 7:14-23.

The Bible is the word of God, but it has a great deal to say about human ex-

periences. But these experiences arise almost entirely from man's relations to God and to his fellowmen. Perhaps there is no human experience which is so involved in mystery as that which is associated with temptation and sin. The Bible does not define temptation nor does it give a clear explanation of sin. It seems to take these for granted, and yet it deals with them almost on every page. The story of the human race opens with a scene of temptation and of sin, and this dark trail can be traced down through man's history and through the life of the nations. It is variously described. Sometimes it is set forth in picture form, and again it appears in stark nakedness and in awful form. All the misery of man is traced to the tragedy of his yielding to temptation and sin. This is the enemy that seeks to destroy the work of God. To take away sin and to help man to overcome temptation was one of the reasons why Christ came into the world. He was "the lamb of God that taketh away the sin of the world." He Himself was tempted but He overcame the tempter and showed men how they too might conquer.

Now the root meaning of temptation is that of testing or trial. To understand it we need to study the temptation of Jesus in the wilderness.

The underlying idea is that a lower motive presented itself to Jesus in place of the higher purpose to which He had dedicated His life. Whenever an inferior good is offered as a substitute for a higher good, it comes in the form of a temptation. This may be an inward suggestion or it may be an external presentation, but the temptation is always based upon something that is plausible and pleasing, or else it would not be a temptation. The tempter generally assumes an attractive and inviting form. "Even Satan fashioneth himself as an angel of light." We are tempted to do wrong in order that thereby a larger good may be realized. We are tempted to steal in order that we may enrich ourselves. We are tempted to indulge in vice in order that we may experience greater pleasure. The end sought may not be wrong in itself, but the way to attain that end may be wrong. If, therefore, we allow ourselves to adopt wrong methods to reach right goals, we yield to temptation.

The way to overcome temptation is to resist the tempter by the force of our own will which is reinforced by the power and example of Christ. We must simply do the opposite thing from what the tempter suggests, but we must do it strenuously, vigorously, instantly. We must never argue with the tempter. Our answer must be prompt, decisive, conclusive. Everyone who has ever yielded to temptation has done so by entertaining and arguing with the tempter. See how this fact is shown in the experience of Eve, and how Jesus overcame the tempter by promptly resenting his suggestions.

Sin is one of the prominent words of the Bible. There is a difference between error and sin. Error or mistake is a matter of the intellect, of the judgment, but sin is a matter of the will. A man may do wrong but unless he wills to do so, it is not a sin. It may be an error, a grievous wrong, but not a sin. So there is also a difference between sin and sins. Sins are the outward acts of transgression, but sin is the evil principle in the soul. Without sin there would be no sins. Now Jesus was always more concerned about removing sin from the heart than He was about putting away sins. He came to give men a new life principle which would supplant the old sinful principle under which men were living. The world too often sees only the overt acts of transgression, the sins of men, and they offer cures for the same, while the root principle of sin still remains. To cure men from their sins, sin must be removed from the heart. This Christ alone can do. Hence He alone can take away the sins of the world.

Sin, literally, means "missing the mark". Hence it is the perversion of the plan and purpose of God for our lives. We do not know how this evil principle entered the human family, but we all know it is here and is working such havoc in the world. But we cannot save ourselves, Christ alone can do that, and He does it by giving men a new nature, a new motive, which must be appropriated by faith. Hence it is that the Bible everywhere insists on faith and makes it the one condition whereby sin can be done away. Temptation and sin were met by Christ and He came forth more than a conqueror.

IMPORTANT JOINT MEETING OF THE BOARDS OF HOME MISSIONS OF THE EVANGELICAL SYNOD AND OF THE REFORMED CHURCH

By previous arrangement, the Board of Home Missions of the former Evangelical Synod and the Board of Home Missions of the Reformed Church in the United States, held their annual meetings at the Hotel Seneca, Columbus, Ohio, Jan. 15 and 16. The separate sessions were held in adjoining rooms, but on the evening of the first day and continuing through part of the second day, the Boards met in joint session. The Board of Church Extension Fund of the Evangelical Synod was also in attendance and took part in the proceedings. An Agenda for the meeting had been prepared by the two secretaries.

The first evening was taken up by showing picture slides of certain phases of work peculiar to each group. The Evangelicals showed pictures of their work in the Ozarks, at Biloxi, on Madeline Island, and the Caroline Mission in St. Louis. The Reformed group showed pictures of their work among the Indians, the Hungarians, the Japanese and the Czech. This proved very interesting, as it helped to visualize what each group is doing in these respective fields.

On the morning of the second day Dr. L. W. Goebel, Vice-President of our Church and representing President George W. Richards, conducted the devotional service. Officers were elected as follows: Dr. G. A. Schmidt, of Denver, Colo., who has served as President of the Evangelical Synod's Board for more than 20 years, was elected chairman. Dr. Charles E. Miller, of Tiffin, Ohio, who has been the President of the Board of Home Missions of the Reformed Church for over 26 years, was appointed vice-chairman. The Rev. J. J. Braun, the Executive Secretary of the Evangelical Synod's Board, was appointed Secretary.

Later on, an Executive Committee consisting of the Chairman, the Vice-Chairman, and two Executive Secretaries and Revs. Purd E. Deitz and Charles Enders, was appointed, which is charged with certain responsibilities and serves as a clearing house for certain problems between full Board meetings.

Each of the Secretaries, including that of the Board of Church Extension, presented a rather comprehensive statement of the organization of each Board and the work in which it is engaged, indicating the budget required and other items of interest. These statements were thoroughly discussed as each group tried to think itself into the other's task. These statements were followed by a discussion of certain projects in which both groups are already co-operating. These are as follows: Rochester, N. Y.; Omaha, Nebr.; San Rafael, Cal.; Hollywood, Cal.; Quincy, Washington; Payette, Ruppert, Sugar City, Idaho; Brown, Manitoba, Canada. Certain other possible steps of co-operation were also indicated, such as at Lincoln, Nebr.; Fairview and Powhattan, Kansas; and Loveland, Colo. A resolution was offered that the joint Board recommends the prompt merger of mission Churches or smaller self-supporting Churches wherever possible. Such merged mission Churches should, however, be definitely allocated for

supervision and support to one of the Boards, if the respective Classis or District is satisfied. The total financial support involved in such merged mission Churches should be shared equitably by the Boards. The Secretaries were entrusted with the task of devising uniform report blanks. The issuing of pamphlets, periodicals and books was also discussed. It was agreed that the Secretaries should prepare a Mission Study book based upon the work of these Boards. Action was taken whereby the present Home Mission publications in both bodies may be more widely disseminated in each group. It was also agreed that the Fall emphasis on Home Missions should be promoted jointly by the two Boards and that the missionary education in both portions of the united Church should be merged as soon as feasible.

The two Boards were urged to unite as far as possible in the promotion of Summer Conferences and also to plan for a special Home Mission Conference to be held in 1937. Considerable discussion was given to the matter of the organization of the new Board in the Evangelical and Reformed Church. Certain definite resolutions were formulated, which will be presented to the Committee on Constitution. Thus the first steps towards uniting the Home Mission work of these two bodies have been taken. Already some of the advantages of the merger appear, and while there are many problems arising from details, they can be satisfactorily worked out if we have faith and patience and confidence in one another.

C. E. S.



Miss Rosa E. Ziegler, Editor
440 N. 7th St., Lebanon, Pa.

"Our friends in Japan" was the well-carried out theme of the Mission Band Rally of Virginia Classis, held last fall in St. Stephen's Church, Harrisonburg, Va. Upon their arrival, the Virginia Mission Band children were taken first to a Japanese room, where the members of the Harrisonburg Band had arranged a most interesting collection of curios, pictures, scrapbooks, all giving a most delightful Oriental atmosphere for the meeting. At the service in the main auditorium of the Church the theme was carried out in song, prayer, worship and story by representatives of the various Bands present, wonderfully climaxed by a friendly talk by a real friend of both American and Japanese children—Mrs. Carl Kriete. The children were charmed by the speaker and went away with a much plainer picture of these friends of ours in far away Japan. At the close of the program, the guests were invited to the Social rooms where games and ice cream and cakes were enjoyed. About 140 were present at this the second Rally of Virginia Classis.

The W. M. S. of First Church, Greensburg, Pa., celebrated the Fiftieth Anniversary of its organization, January 17. Dr. Charles E. Schaeffer was the guest speaker for the evening service, while Dr. L. E. Bair, pastor of the Church, presided. Dr. Schaeffer stressed the fact that geographical pioneering in Missions was mainly a thing of the past, but pioneering in our American life is in its infancy and furnishes a wide scope for intensive missionary activity. A fine musical program was rendered in connection with this service.

At 5.50 in Fellowship Hall, a delicious Golden Jubilee Banquet was served in honor of all those who joined the Society

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forty or more years ago. Approximately 200 were seated at the Banquet table and a fine Banquet program was carried out consisting of musical numbers and a fine history of the Society was prepared and read by Miss Pearl Shoemaker. In honor of this occasion, special gifts were given to the Home and Foreign Boards and several members were made Life Members of the W. M. S. G. S. This Society is looking forward to entertaining the General Synodical Convention of the W. M. S. in May, 1935.

The Play, "As It Was Given Unto Them," by Miss Ruth Nott, was presented in a very pleasing manner at the joint Thank Offering Service at St. John's Church, Harrisburg, on Sunday evening, Dec. 2. A beautiful Devotional service was a part of the service as well as songs by the Mission Band. Thus each of the four organizations of St. John's was represented on this fine program. The Thank Offering boxes were brought in with a fine offering for the suggested projects.

A Covered Dish Supper, sponsored by the W. M. S. of St. Mark's, Flicksville, E. Pa. Classis, preceded their annual Congregational meeting on Dec. 29. A fine spirit of friendliness and co-operation prevailed. The apportionment of this congregation has been paid in full and all obligations met. Reports from the various organizations showed progress. This congregation as well as the W. M. S. connected with it, is one of the smallest in the Classis but very active.

The W. M. S. of Friedens Church, New Ringgold, Pa., Rev. T. J. Schneider, pastor, on Nov. 11, presented, with the help of a group of young people, under the direction of the pastor's wife, the Biblical drama, "Ruth the Loyal," to a fine audience. The colorful costumes, real sheaves of wheat, and the tableaux under flood lights of various colors helped to make the love story of Ruth impressive and highly enjoyable to the audience. The Play was repeated at Zion Church, West Penn., on Dec. 16.

A Lovely Christmas Party was held in Immanuel Church, Shillington, Pa., Dec. 12, when the G. M. G. was hostess to the W. M. S. The party was held in the basement of the Church which was decorated with evergreens and crepe paper. The chairs were placed at random around a homelike setting consisting of a fireplace, "where stockings had been hung with care," an illuminated Christmas tree, a manger and a cradle. The W. M. S. and G. M. G. held their business meetings in separate rooms. At the end of the business sessions, the W. M. S. ladies with lighted green candles, proceeded to the strains of "O Little Town of Bethlehem" into the basement where the Guild Girls were waiting in the candle lighted room. The entire service was a candle service, approximately 60 candles having been

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used. The singing of Christmas Carols followed the processional, and the Christmas story as told in Luke 2:8-15 was read. With the playing of "We Three Kings of the Orient Are," each missionary lady and each Guild girl laid their gifts for the Winnebago Indians in the Manger and Cradle respectively in celebration of the birthday of the King. Dickens' Christmas Carol was reviewed by the W. M. S. President, Miss Emma Mohn. A solo voice, that of a Guild girl, sang "O Holy Night", and another Guild girl gave a reading, "Tony's Christmas." The playlet, "A Surprise," which centered in Life Membership, was given by two Guild girls. This playlet was preliminary to the presentation of a Life Membership as a Christmas gift to the W. M. S. President, Miss Emma Mohn, by the Sec. of Life Members. "Silent Night" was used as a closing Christmas hymn. During the Social hour, lovely refreshments were served by the Girls.

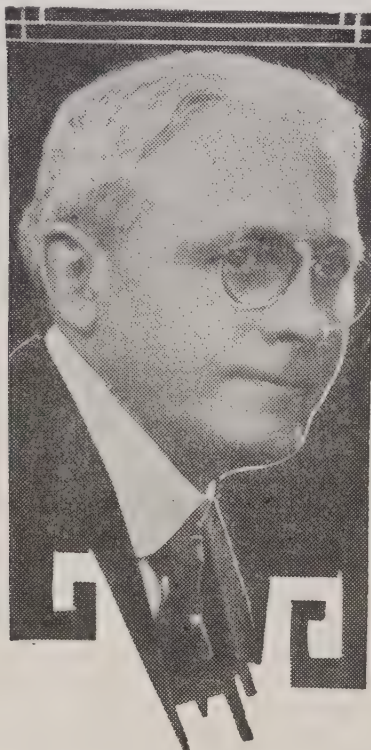
In St. Paul's Church, Milltown, N. J., the pageant, "Give Thanks Unto the Lord," was given in a preliminary Thank Offering program four weeks before the annual Thank Offering program. This pageant portrayed Thank Offering as the Year, receiving from each Month, represented in character, its specific reason for gratitude. This proved so effective and impressive that following many requests, it was again presented at the annual T. O. service on the evening of Nov. 25. Rev. Marcus Engleman, missionary home on furlough from Japan, was the guest speaker at this service. His subject was, "Cross Currents in Japan," which was well received. A fine Thank-offering was given.

CEDAR CREST PRESIDENT AT BIG ANNUAL Y. M. C. A. LENTEN SERVICES IN ALLENTOWN

Dr. William F. Curtis, President of Cedar Crest College, will deliver four Lenten addresses on "Girding Ourselves" at the Allentown Y. M. C. A. for the Busy Men's Religious Hour from 12 to 1 o'clock on the Tuesdays in February. There is an attendance of about 180 men at these meetings. Men of all denominations and creeds attend.

The first address, "Tightening the Belt," on February 5, was concerned with facing life with courage and hope. Dr. Curtis says, "Of all men, the man who has experienced the sustaining and dynamic power of Christ is the only one who will not fall into the cynical, the futile, and the empty life."

On February 12, the Lincoln's birthday talk will be appropriately entitled, "Wearing Overalls," which means driving the machinery of life masterfully. In this lecture, the speaker will show that who



Dr. William F. Curtis, President of Cedar Crest College, Interdenominational Lenten Service Speaker at Allentown Y. M. C. A. Meetings

goes through life in fellowship with Christ will soon find the necessity of working. "Man is not ready for the glorious adventure until he puts on overalls."

The third subject, "Lounging in the Smoking Jacket," will deal with taking from life its best things leisurely. The great forces of life are silent; the best gifts of life come to the one who takes time to sit down and assimilate what the world gives him for spiritual food.

The final Busy Men's Religious Hour will concern the subject, "Kneeling to Receive the Mantle of God's Knighthood," which means incarnating faith in man. President Curtis's ideal is: "In the reign of Christ, His disciples are charged by Him with power essential to fulfilling life's duties."

ONE BOOK A WEEK

(Continued from Page 2)

non-Catholics. We are told that the "activities" of the Church are "affecting profoundly the whole human society of

WHY WARS MUST CEASE

by

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which Catholics form a comparatively small minority." We are reminded, moreover, that "the Catholic Church is the one great institution to escape the confusion of all other bodies." "All things save the Catholic Church are in a condition of flux." Mr. Williams appears to assume that there is no such thing as progress through political and social changes. Yet at the same time he tells us the Church is "preparing the way, no doubt, for the new epoch."

The description begins with Vatican City, which is "in the temporal order, as much of an international Sovereign personality as Great Britain or the United States." The unity there centered completes itself in all the Catholic Churches of the world. We need not be alarmed by this "concentration of force and influence in Rome" because "the Sovereign who reigns at the Vatican is not a man like other men." Even the best informed readers will be filled with admiration at the organizational perfection revealed in this description. The Catholic has no difficulty in accepting Papal "infallibility," because he distinguishes "between what might be termed the functioning of the Popes in their spiritual and moral capacity" as Head of the Church and "the frailties or even the gross sins of many

of them as human beings," which Mr. Williams deals with frankly. He sums up, however, quoting Carrere: "In what dynasty . . . can be found a succession of courageous and splendid beings to equal these!" Due attention is called to the fact, also, that "no scandals of any sort" have besmirched them now for centuries. Among them Pius XI, in his *Quadragesimo Anno* and *Rerum Novarum* (every Protestant pastor should read these), has revealed the "solution according to Christian principles of the economic problem which now so harasses the world." The marvelous activities of the present Pope, described in his typical "working day" (five hours constitute his sleep), the superb organization of the Cardinals, of the 11 "Congregations" caring for 350 million souls, in the various departments of religious ministrations (including one on propaganda) are all set forth with clarity. Mr. Williams believes that "many of the relics honored today are really parts of the mortal body of some saint, or at least of the clothing that has enveloped or at some time touched his body," so carefully has the Congregation of Rites guarded worship.

The chapter on "The Church's Diplomatic Service" tells us that this has been "ever more widely exercised in proportion

to the freedom and spread of Christianity." "The rapid and continuous growth of the Vatican's diplomatic service since the war has been the most striking of the facts which have directed public attention to the revival of the Church's activities." The possibility of the resumption of diplomatic relations with the United States is intimated. Indeed, while the presence of a minister of the United States at the Vatican ceased in 1867, it was "never formally ended by the United States Government by any executive act." President Roosevelt's paternal grandfather was one of these representatives. What binds "the Church throughout the world" is the Hierarchy.

In the chapter on "The Eastern Churches" Mr. Williams appears hopeful of reconciliation and reunion. If I may venture a judgment based upon my own conferences with Eastern Church leaders, this will never come except by cleavage in the Eastern Churches. Many of them are committed too fully to co-operation with Protestant bodies for the absorption by Rome, on which reunion is conditioned. The Religious Orders constitute an imposing body. "No sovereign in the world is or has ever been served by so mighty an army as that which surrounds the person of the Chief of Staff of the Catholic Church."

As to the sphere of Education, the present Pope said to Mussolini, when the latter declared that on his assertion of the superiority of the state he was "intractable": "We can never agree with anything that restricts or denies the right given by God to the Church and the family in the field of education. On this point we are not merely intractable, we are uncompromising." This volume stands squarely for the parochial schools in which, it is said, more than half the Catholic children of the elementary school age are now being educated, and it is intimated that it is only the practical economic difficulties that prevent the other half. While nothing is said regarding State support, it is, of course, the fact that efforts are now being made in several states to secure it.

Speaking of enlarged activities of laymen, the question is raised: "Is the Catholic Church entering upon a state of siege or is it taking the field for a campaign of aggressive action?" The tenor of this book is that it is the latter. The primary duty of the layman "is to believe," and then to "obey."

Mr. Williams says almost nothing regarding the attitude of the Church towards Protestant co-operation. And yet he is known to be sympathetic towards such and has even appealed recently to Protestants practically to defend the Catholic Church in its conflict with the Mexican State. He does, however, say something about various Protestant reactions to this Catholic revival. Some welcome it and others abhor it. "Other Protestants, again, are puzzled, disturbed and uncertain, hardly knowing whether to be glad or sorry." "Their point of view would seem to be that if Catholicism has at long last learned how to adjust itself, and to play a co-operative part with other Christian bodies, then its new strength is welcome; but if, on the other hand, the Catholic Church intends or will be led by the inherent logic of its own doctrines to reassume a dictatorial role, then the Catholic renaissance is certain to become a source of embarrassment and perhaps serious trouble."

I am sorry that I am reading this book here in Florida. If I were in New York I should go to Mr. Williams and say something like this: "Mr. Williams, I am one of this 'puzzled' group. I have always taken a friendly and co-operative attitude to the Catholic Church. (I was once charged by a Catholic paper with having connection with a hostile movement of which I actually had known nothing and, with the help of Catholic friends, I secured a retraction.) I have had a humble

part in instituting co-operative procedures and have, in company with Father Ryan, investigated social conditions. You and I often sit together in bodies composed of Catholics, Protestants and Jews. At this very moment we are mutually concerned about a specific politico-religious issue. Therefore I have looked for some expression of your own answer to these 'puzzled' Protestants, but realize that your book has so limited itself as to avoid this perhaps 'controversial' question. But you puzzle me still more. You speak of Protestants as 'Christian bodies'. Yet you say that 'Catholics believe she (the Catholic Church) will continue to say to the end of time, "I alone (bold mine) stand . . . whence the chaotic perspective of things fall into the right order." As late as 1932 Pius XI issued a message, "The Light of Truth", in which Protestants are thus described: "It is otherwise among those who wander most pitifully outside the one fold of Christ," although "still bearing the honored name of Christian." Hence it appears clearly that all these . . . therefore, according to the Apostle John, are not of God." And yet you refer to these as being, I take it in reality, 'Christian bodies'—without qualification. You have told us what the varying reactions of Protestants are towards the Catholic Church. I wish with all sincerity that we might have with equal clearness, your view of Catholic reactions towards mutual co-operation. But meanwhile let us go on and not let any argumentation lessen that co-operation."

For its evident informational purpose, this book is a masterpiece. While, perhaps, as a reviewer, I should go no further, still a book has to be considered in the light of questions that it raises as well as those it answers. As one stands in admiration of this religious solar system, its magnitude and exactness, he cannot help asking: Does it really signify a moral and spiritual influence which is proportionally equivalent? In other words, does the contrast of the simple little headquarters of the Universal Christian Council on Life and Work at Geneva, with the immensity of the Vatican, represent the difference between the spiritual forces represented by each? Do Spain and Mexico mean, in some measure, that this power of Rome has been misapplied? Were the days when rulers bent the knee to Popes the brightest days of the Church, or is she at her best in the United States, where her temporal power has been least? Oh, there are many such questions which a study of this volume raises, albeit I have seldom read a book written in a finer spirit of honesty and straightforwardness or in a more irenic temper. But I still wonder how Mr. Williams would answer the questions he incites.

—Charles S. Macfarland

A Letter to the Editor

CONCERNING A NEW NAME

As with happy parents who frequently are at a loss in finding a name for their new-born babies, so with Mr. and Mrs. Evangelical and Reformed Church, one of the distracting problems will be to find suitable names for the children that eventually shall become the fruitage of this blessed union. The first offspring, already crying for a name, is the paper which shall result from the proposed merger of the "Reformed Church Messenger" and the "Evangelical Herald".

Sometimes both the proud father and the loving mother, even though they do not agree in the choice of a name, are equally insistent upon having their respective selections adopted, and a compromise is the result. There are also occasions when neither father nor mother has the final say, but aunt, uncle, cousin or dotting grandsire casts the decisive vote. At

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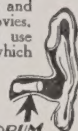
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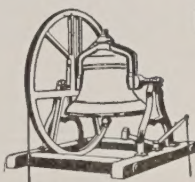


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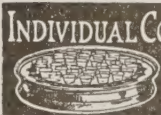


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become the mouthpiece of our newly formed denomination, would be to let some interested person not directly connected with the Evangelical and Reformed Church make the final choice. However, before the ultimate decision is made, at least three things ought to be taken into consideration. In the first place, the final selection ought to be expressive of the fundamental and historical principles for which the former Evangelical Synod and the former Reformed Church in the U. S. have stood. Secondly, it ought to perpetuate the unifying principle which brought the two former denominations into spiritual and ecclesiastical union. Lastly, it ought to give full recognition to sentiment that inevitably centers around either of the uniting journals as they now exist.

This writer, therefore, suggests that the words "Evangelical" and "Reformed" be retained without question. They would not only serve as constant reminders of the historical principles of the Reformation for which the Evangelical and Reformed Church has always stood, but their constant appearance in the name of the official Church paper would make of them a beautiful and abiding symbol suggestive of the union that took place in Cleveland, Ohio, last June. It would, at the same time, serve as a partial compromise to friends of both uniting journals who might desire to perpetuate, in some way, the identity of the papers in their present form. To make this compromise practicable and complete, the forward-looking word "Leader" might be included. EVANGELICAL REFORMED LEADER!

—Herman J. Naftzinger.

"WHY NOT TRY RELIGION?"

The "Watchman-Examiner," Baptist, New York, tells a story about Horace Greeley, the great Universalist layman of New York. Mr. Greeley at the height of his power as editor of the "New York Tribune" received a letter from a woman who reported that her Church "was in a desperate plight. Its finances were in bad shape, the young people were deserting it, and the community had apparently lost all interest in it. The members had tried every device they could think of—fairs, strawberry festivals, oyster suppers, turkey dinners, Japanese weddings, poverty social gatherings, donkey parties, mock marriages, necktie sociables, concerts, and the like, but all to no effect. Could Mr. Greeley suggest some new device for keeping the struggling Church from going to pieces? The great editor's advice was brief, to the point, and most suggestive: 'Why not try religion?'

Says the "Watchman-Examiner," "We commend this suggestion to Churches."

Fully recognizing its revolutionary character for many communities, we second the suggestion.—The Christian Leader.

FOREIGN MISSION DAY FINAL

(Continued from Page 2)

A CHURCH'S OUT-REACH

By John R. Mott

Without doubt the Christian cause all over the world is either losing ground, or failing to make triumphant advance, in consequence of failure to press the present unprecedented advantage. It is no time for any organization which bears the name of Christ, with whom resides all power, and which exists for the widening of the limits of His Kingdom, to be satisfied merely with the maintaining of the status quo. As a matter of fact this cannot be done. There is something startlingly incongruous in any person or community or agency which professes allegiance to the living Christ—the Fountain Head of Vitality—who has summoned His followers actually to follow Him, ever to be content with a static policy. The beckoning, unerring hand of Christ invariably points to

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entering open doors and to meeting increasingly the depths of human need. The present is also of all times the most unfitting for a Christian organization to tolerate a deficit—in view of unexampled world-wide opportunities, in view of existing indescribable needs, in view of unmistakable and momentous challenges, in view of the untapped financial resources, and in view of grave dangers resulting from failure to respond.

TESTED BY FIRE

By Rev. Marcus J. Engelmann
Wakamatsu, Japan

One-third of the population, nearly one thousand people, were left homeless by the

fire which devoured the most important section of the town of Tajima in South Aizu. Because the local volunteer firemen had been overpowered by the conflagration, the fire department from the city of Wakamatsu, thirty miles away, had to make the trip over a dangerous mountain road. Due to their efforts, the rest of the town was saved. By phone, we heard that the members of the little Church there were all safe, but that they needed numerous articles and especially food.

Early the following morning my Japanese co-worker and I started with some supplies. At the little rented house, which was being used for Church and Sunday School purposes and as a home for the young pastor and his family, we found five families (twenty men, women and children) crowded together in the five small rooms. In the corners of the rooms were piled comforters, clothes, small pieces of furniture—anything that could be snatched up and carried away before the driving flames. Two people were at the front door to receive callers who came to inquire about the welfare of the occupants, a few women were in the kitchen preparing food, others were lying on the floor resting,—totally exhausted from the previous afternoon's exertion. The pastor was taking general charge of affairs,—planning and making arrangements for his people who were now homeless.

A few of the men spoke quietly of their fight against the oncoming flames, of the failure of their desperate efforts to stay the fire, of the hopeless moments in which they dashed in and out of their falling homes and saved a few things. The devastating inferno had been stopped but a few doors from the house in which they were now huddled together. Yet in spite of all this, they were now able to smile as they said, "We are very thankful to God that our lives have been spared." A pitiful sight this—yet inspiring too! The brave pastor told us that early on the following morning, and every morning before they set out to the task of rebuilding their homes, they were planning to hold a prayer-meeting, to thank God for His mercy to them, and for the kindness of friends who were helping them. Even at such an hour as that, Mr. Iseki, the pastor, could say, "We have much for which to be thankful."

There was no question as to the ultimate outcome when such a spirit prevailed. I felt at that time that this incident would only spur the little congregation of twenty members on to greater efforts, and it has! Dr. Noss has just written that the people of Tajima want to build a little Church and that they have already raised their share of the cost. It remains for the Church of America to add their share to make this modest undertaking possible. Thus upon the charred foundations of the old town will rise a new monument to the mercy of God—a home for the little flock—a center for the leavening influence of Christianity!

OBITUARY

THE REV. WILLIAM MARTIN DIEFENDERFER, D.D.

The Rev. W. M. Diefenderfer, D.D., pastor of St. Paul's Church, Sharon, Pa., passed away Sunday evening, Jan. 20, at 8.30 o'clock. He had been ill for a few weeks, taking to his bed after administering the Holy Communion to his congregation on Jan. 6. The illness was not considered to be serious until the night of the 16th, when he suffered a paralytic stroke and numerous physical disorders became apparent. From Friday morning until the time of his death, he did not recover consciousness.

Dr. Diefenderfer, son of Allen Victor and Emma Elizabeth (Muir) Diefenderfer, was born at Emaus, Pa., Nov. 11, 1881. After preparatory training at Perkiomen Academy, he entered Franklin and Marshall College, graduating in 1903, and from the Lancaster Theological Seminary in 1906. He was licensed by Lehigh Classis and ordained at Sharon by St. Paul's Classis on July 22, 1906, the committee being composed of his uncle, Rev. William J. Muir, and Rev. H. F. Keller. He continued as the successful pastor of St. Paul's to the time of his death, a period of almost 29 years, his ministry being a benediction to those to whom he ministered. His loyalty to the Church and all the interests of the Kingdom was never questioned. In the earlier years of his pastorate, he also taught in Sharon High School. He has served the Church he loved on various Boards and positions of honor and responsibility. He was for some time a director of Hood College and served for years on the Board of Directors of St. Paul's Orphans' and Old Folks' Home, for 3 years being also secretary of the Board and a member of the Executive Committee. In 1932, he was elected a member of the Executive Committee of the General Synod of our Church, serving until the merger last June. He served twice as President of St. Paul's Classis, and in 1922 was President of Pittsburgh Synod. For a number of years he was also the treasurer of Pittsburgh Synod. His Alma Mater conferred upon him the degree of Doctor of Divinity in 1933.

Dr. Diefenderfer is survived by his wife, formerly Miss Alma A. Warner, of Sharon, to whom he was married in June, 1920; also by 2 sons, Victor and William; and by 1 brother, Ralph, of Orefield, Pa. A vast host of members and friends mourn the departure of this great-hearted brother who had the faculty of making friends and retaining friendships in an extraordinary degree. The 53 years of his life were crowded with the spirit of cheerfulness and beneficent deeds. Funeral services were held in St. Paul's Church, Thurs., Jan. 24, at 2.30 P. M., with Dr. Paul J. Dundore in charge, assisted by Rev. Harold R. Ash, President of St. Paul's Classis, Rev. Victor A. Ruth, Treasurer of Pittsburgh Synod, Rev. Oscar Person, Presi-



Rev.
William
Martin
Diefenderfer
D.D.

dent of the Sharon Ministerial Assoc., and Rev. Homer Davis. There were 27 ministers in attendance. Interment was made in the Oakwood Cemetery, Sharon, Pa. Thus passed into the Church Triumphant another faithful and beloved pastor, who will be greatly missed among us.

THE REV. FRANKLIN F. BAHNER, D.D.

The Rev. Dr. Franklin F. Bahner, pastor emeritus of Trinity Church, Waynesboro, Pa., entered into the heavenly rest during the evening of Dec. 29, after an illness of one day, at the home of his daughter, Mrs. C. P. Harrison, Erie, Pa., in his 86th year. Up to the last few days of his pilgrimage, Dr. Bahner retained much of the mental, physical and spiritual vigor of his earlier years. On Christmas Day he preached his last sermon in one of the Evangelical Churches of Erie; a few days later he

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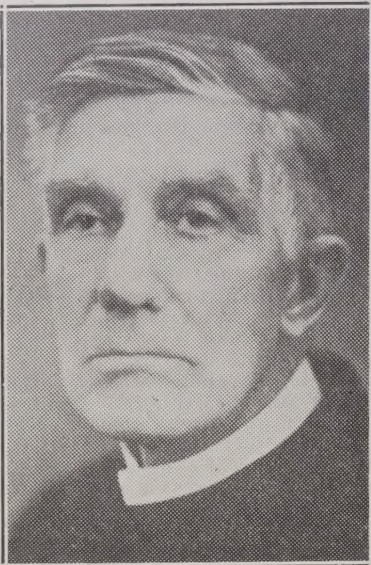
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passed from the Church militant to the Church triumphant. Dr. Bahner, the oldest of 5 children, was the only son of John and Catharine Bahner, and was born in Northumberland Co., Pa., Sept. 1, 1849. In his early infancy he was baptized by the Rev. Dr. Rudolph Duenger, who had confirmed his father. At the age of 14 he became a member of the catechetical class of the Rev. Dr. W. C. Cremer and was confirmed by him. At that time Dr. Cremer urged him to become a student for the ministry. He received his early scholastic training in the public schools, Elysburg Academy and the Collegiate Institute at Trappe, Pa., where he came under the fatherly care of the Rev. Dr. H. H. W. Hibshman, by whom he was induced, in later years, to become his successor in the Waynesboro Charge. Dr. Bahner was a member of the first class that graduated from Ursinus College, and was honored by his Alma Mater in later years with the degree of Doctor of Divinity. His theological training was received in the Theological department of the same institution. In the spring of 1873 he was licensed by Philadelphia Classis and on Oct. 27, 1873, he was ordained to the holy ministry and installed in St. John's Church, Milton, Pa. After a ministry there of 4 years, he became pastor of the Waynesboro Charge, where for 42½ years he rendered a faithful and fruitful ministry. Having retired in 1920 as active pastor, he was retained as pastor emeritus and continued thus to the date of his death. Following his resignation, he served for six years as supply pastor for 3 vacant charges in Maryland and Pennsylvania. Dr. Bahner was united in marriage to Miss Mary Ella Carpenter, of Elmira, N. Y., by the Rev. Thomas K. Beecher, a brother of Henry Ward Beecher. Mrs. Bahner died July 14, 1933, aged 82 years. One daughter, Mrs. C. P. Harrison of Erie, and one son, Dr. Walter Bahner, a dentist, residing in New York, remain to mourn his departure.

Funeral services were held in Trinity Church, Waynesboro, Tuesday, Jan. 1, 1935, at 2 P. M. The body was placed in Trinity Church at 10 A. M., where it lay in state until 1.30 P. M., and where about 1,500 members and friends passed before it that morning. Shortly after 2 o'clock the casket was closed and the funeral procession, headed by the Rev. S. E. Lobach, pastor loci, entered the auditorium. The procession included members of the Mercersburg Classis, the Waynesboro Ministerium, visiting clergymen, the active and honorary pall-bearers, followed by the members of the Bahner family. Following the Resurrection Theme, as read by the pastor, as the procession entered the auditorium, the 90th Psalm was read responsively, led by the Rev. Victor H. Jones. "Jesus I Live to Thee" was read by the Rev. Ernest W. Brindle, who was referred to by Dr. Bahner as his "Junior spiritual son." The Scripture lessons were read by Dr. I. W. Hendricks, senior member of Mercersburg Classis, and Dr. J. W. Memin-

ger of Philadelphia. The prayers were offered by Dr. J. Harvey Mickley, a son of the congregation, and referred to by Dr. Bahner as his "Senior spiritual son." The pastor loci then read resolutions passed by the Waynesboro Ministerium and the local congregation, paying at the same time a worthy tribute to the life and influence of Dr. Bahner. The eulogy was delivered by the Hon. Watson R. Davison, President Judge of Franklin County, who paid glowing tribute to the life and services of Dr. Bahner. Further witness to the influence of the life of Dr. Bahner was given by Rev. Harry C. Erdman, a nephew of Dr. Bahner and a minister of the Lutheran Church. The service was closed with the use of the Lord's Prayer. Interment was



The Rev. Franklin F. Bahner, D.D.

made in Green Hill Cemetery, where the body was placed beside that of his wife. The impressive service at the grave was led by Rev. Mr. Lobach, reading the hymn, "Now the Laborer's Task is O'er," and a few appropriate passages of Scripture. Rev. Mr. Brindle offered a prayer and the Rev. Dr. Mickley led in the recital of the burial litany and gave the benediction. The volume is now closed into which Dr. Bahner has not only written the record of his life, but most of all, has lived his life. He gave himself whole-heartedly to the Master and to the people committed to his care. He loved and served greatly and was beloved by old and young. What greater tribute can be paid a man than to have a community to say, "Dr. Bahner was our pastor at large."

"For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy name, O Jesus, be forever blest.
Alleluia!" —A. M. S.

MRS. SARAH ELIZABETH GRIMES

Mrs. Sarah Elizabeth Grimes, widow of Warner T. Grimes, died on Tuesday, Jan. 8, 1935, at her home in Thurmont, Md., after an illness of about two weeks. Her life extended through 88 years, 11 months, and 11 days.

Her sterling character endeared her to everyone that knew her. Her home was always cheerful and dignified. The keen mind and sympathetic nature kept informed and interested in the things of the country and the community and the Church. Her pew at the Church was always occupied and gave the pastor inspiration. The "Messenger" was carefully read through the many years that it came to this home. A few years ago when she had several large plants that had become too large for her house and was told that she might sell them, she replied that she would

COMMUNION SET No. A—Standard Size

An attractive set of our own design recently developed to meet the requirements where a number of sick calls must be made on one trip or where an individual communion cup service may be desired. Available in quadruple silver plate or in sterling silver.

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THE INDIVIDUAL CUP HOLDER

illustrated at left, may be substituted, if preferred, for the chalice, without any change in the price of the silver-plated sets, and at a decrease of \$5.00 in the price of the sterling silver sets. Made only in silver-plated nickel-silver. Capacity, four to six cups. Size, 3 1/2 in.



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Set	Silver Plated	Sterling Silver
No. A-1. Flagon, Chalice, Paten—with Case.....	\$17.00	\$40.00
No. A-2. Flagon, Chalice, Paten, Bread-Box, Spoon —with Case	22.00	47.50
No. A-3. Flagon, Chalice, Paten, Bread-Box—with Case	19.00	45.00

Sizes: Flagon, 4 1/4 inches high; Chalice, 3 1/4 inches high; Paten, 3 1/4 inches high; Bread-Box, diameter, 1 3/4 inches; depth, 1/2 inch; Spoon, 4 1/4 inches (for use where the communicant is too ill to raise the head); Case, 3 1/4 x 5 1/4 x 5 inches.

Individual items may be purchased separately (prices on application).

Silver-plated sets do not include the cross on the Bread-Box, or engravings on the other pieces, as these are features of the sterling silver sets only.

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rather give them to Hood College than sell them. They have brought cheer to the students at Hood. The Church has lost an active member, but her spirit continues to live with us.

She is survived by the following children: Miss Addie C. Grimes; Zerepta, wife of Dr. D. Z. Winger; Warner T. Grimes; Mary, wife of Rev. Robert Huebener of Lebanon, Pa. Also two sisters survive: Mrs. Catherine Favorite and Mrs. Henry Krom. Burial services were conducted on Jan. 11 by her pastor, the Rev. E. D. Bright, and the interment was made in the family lot in the local U. B. Cemetery.

—E. D. B.

ELDER H. W. FEGLEY

Christ Church, Helfenstein, Pa., has laid to rest one of its faithful members in the

person of Elder Henry William Fegley, born Dec. 18, 1873, died Jan. 11, 1935. Elder Fegley has served on the Consistory for the past 20 years. He was always found to be a willing and faithful worker. He was highly esteemed in both the Church and the community; indeed, much of his spare time was spent in the interest of the Church and affairs of the community. Death came suddenly upon him, having spent less than two days in bed. He was a miner by occupation and for years was employed at Locust Gap. He leaves to mourn his passing his wife, six sons and four daughters, and was preceded in death by one son. Services were held at the home, with further services at the Church and interment at the Mowery Cemetery. His pastor, Rev. Daniel K. Daub, officiated. The presence and labors of this faithful brother will be greatly missed.—D. K. D.